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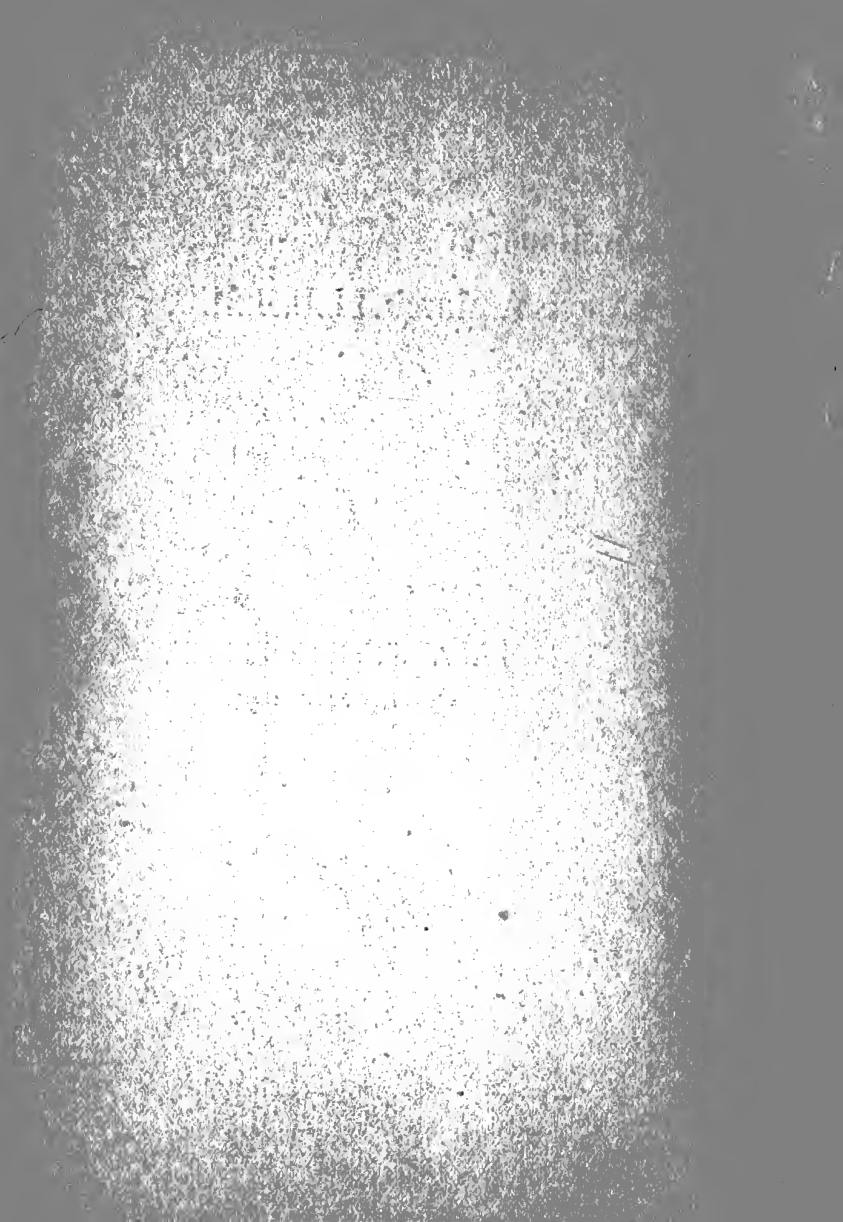
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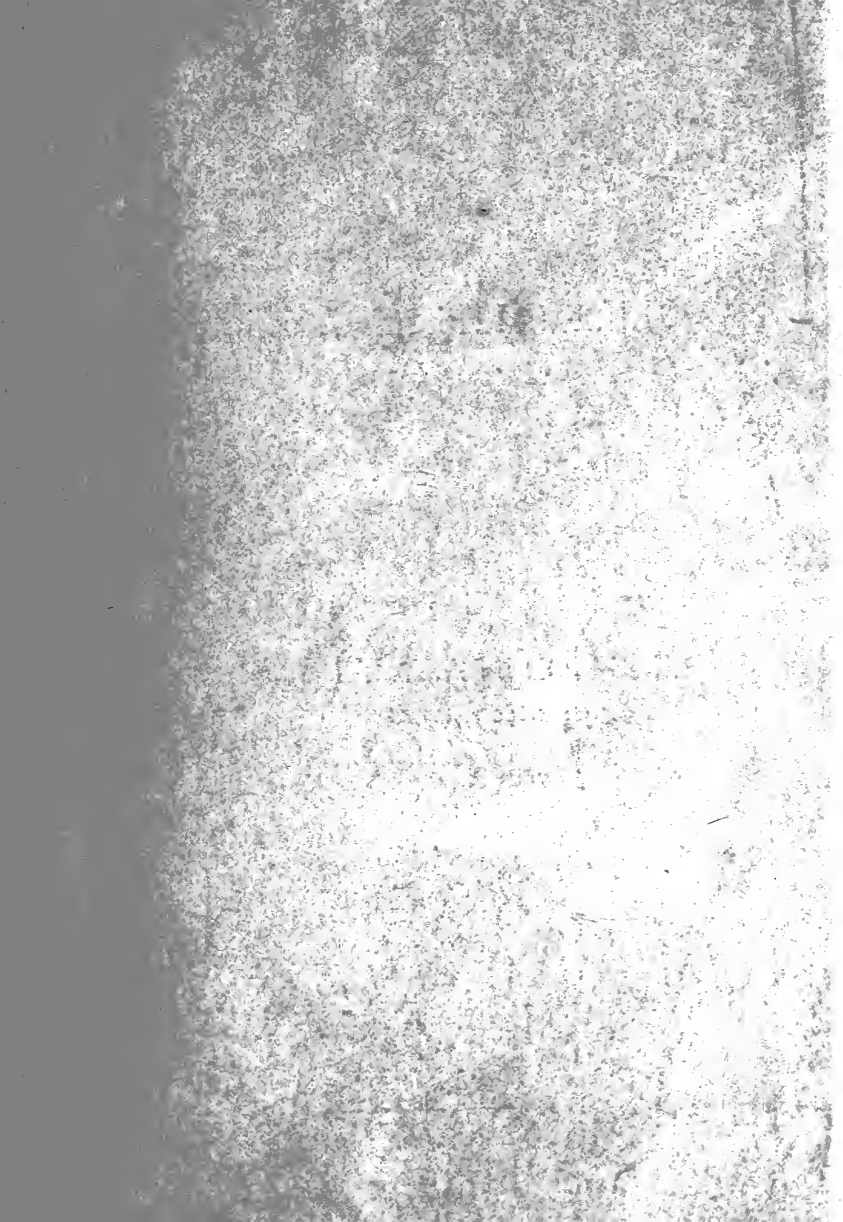
Prof. Francis A. March, LL.D., L.H.D.

LAFAYETTE COLLEGE,

OCTOBER 24TH, 1895.

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FRANCIS A. MARCH, LL.D., L.H.D.

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Lafayette college, Easton, Pa.

ADDRESSES

DELIVERED AT

A CELEBRATION IN HONOR OF

Prof. Francis A. March, LL.D., L.H.D.

—AT—

LAFAYETTE COLLEGE,

OCTOBER 24th, 1895.

EASTON, PA.:
LAFAYETTE PRESS.
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PREFACE.

This little volume is intended to be a record of the celebration in honor of Professor Francis A. March, LL.D., L.H.D., held at Lafayette College on October 24th, 1895. It is customary to observe the Wednesday nearest the 20th of October of each year as "Founders Day," in memory of the founders of the College and those who have aided in its growth and development. As the usual day was very near the date of the seventieth anniversary of the birth of Dr. March, it was decided to set apart Founders Day this year for the recognition of the long and efficient service of that beloved professor. The program which follows, was prepared for the occasion, but the response of the community to the plan was so general and so spontaneous that the formal program, ample as it was, proved but a part of the day's exercises. The day was one of the most beautiful of October days, and lovely Lafayette was glorious in all the beauty of autumnal leafage and sunshine. The citizens of Easton asked to be allowed to testify their esteem for Dr. March, and to the number of about one thousand formed at the Centre Square and marched in procession to College Hill at 10 o'clock. The order of march was as follows:

Platoon of Police.
 Delegation of City Firemen.
 Easton Band.
 Mayor Field and Other City Officials.
 Members of Select Council.
 Members of Common Council.
 Members of the Board of Trade.
 Business Men.
 Resident Alumni of Lafayette College.
 Representatives of Brainerd-Union Church.
 Members of Evangelical Alliance.
 Citizens of Easton.
 Members of the Board of Control.
 Superintendent and Teachers of the Easton Public Schools.
 Members of the Teachers' Institute.

The long column passed through North Third street, up the winding path, past the monument, to South College. There the police and firemen formed immediately in front of the main entrance. All the windows were occupied by people watching the interesting scenes.

The Mayor then presented Dr. March with the freedom of the City, a committee of the Board of Trade, the local Alumni, and the School Board with complimentary resolutions, the Evangelical Alliance with an expression of appreciation of his long usefulness as a Christian teacher, and the Brainerd-Union Church with a handsomely inscribed Bible.

The procession of Trustees, Faculty, students, alumni and guests then formed at South College and marched to Pardee Hall, where the exercises of the morning were held according to the following program :

PROGRAM.

THE AUDITORIUM OF PARDEE HALL.

11 A. M.

INVOCATION, - - Prof. Thos. C. Porter, D.D., LL.D., '40.

INTRODUCTION OF PRESIDENT OF THE DAY, - - -
 - - - President Ethelbert D. Warfield, LL.D.

RESPONSE, - - Ex-President Wm. C. Cattell, D.D., LL.D.

ADDRESS, - - - Prof. Wm. Baxter Owen, Ph.D., '71.
 "Professor March and His Work for Lafayette."

ADDRESS, - - - Prof. Thos. R. Lounsbury, LL.D.,
 Yale University.
 "The Standard of Pronunciation."

ADDRESS, - - - Prof. James W. Bright, Ph.D., '77,
 Johns Hopkins University.
 "Professor March's Contribution to English Scholarship."

BENEDICTION, - Rev. Robert Russell Booth, D.D., LL.D.,
 Moderator of the General Assembly.

Immediately after the exercises in Pardee Hall a DINNER was given by the LADIES OF EASTON to the alumni and invited guests in THE GYMNASIUM, at which the blessing of God was asked by PRESIDENT SEIP, OF MUHLENBERGH COLLEGE.

AFTER DINNER SPEECHES.

RESPONSE BY PROFESSOR MARCH.

ALMA MATER, - Rev. Wm. Hayes Ward, D.D., LL.D.,
Amherst College '56, and Trustee.

THE EMINENT CITIZEN, - - - - Wm. Hackett, Esq.

THE TEACHER OF PHILOSOPHY, - Rev. John Fox, D.D., '72.

THE PHILOLOGIST, - Rev. Stephen G. Barnes, Ph.D., '73.

THE SPELLING-REFORMER, Pres't Sam'l A. Martin, D.D., '77.

THE PEDAGOGUE, - Rev. James C. MacKenzie, Ph.D., '78.

THE BELOVED PROFESSOR, Rev. John R. Davies, D.D., '81.

The Benediction was pronounced by REV. ROBERT HUNTER,
D.D., Stated Clerk of the Synod of Penna.

The American Philological Association, the Modern Language Association of America, Spelling Reform Association, the Synod of Pennsylvania and the Lehigh Presbytery were officially represented, as were the following Colleges and Universities: Harvard, Prof. L. B. R. Briggs, Dean; Yale, Prof. T. R. Lounsbury; Princeton, Prof. T. W. Hunt; Johns Hopkins, Prof. J. W. Bright; Williams, Rev. Dr. R. R. Booth, of the Trustees; Amherst, Rev. Dr. William H. Ward, of the Trustees; University of Pennsylvania, Charlemagne Tower, Jr., LL.D., of the Trustees; Lehigh, Profs. W. A. Robinson and E. M. Hyde; Muhlenbergh, President T. L. Seip; Bryn Mawr, Prof. H. W. Smyth.

BIOGRAPHICAL NOTE.

BY PROF. F. A. MARCH, JR.

FRANCIS ANDREW MARCH was born in Millbury, Mass., Oct. 25, 1825. He is six in descent from Hugh March, of Newbury, Mass (1620-1693) and Judith (d. 1675). In 1653 Mistress Judith was "presented for wearing a silk hood and scarf," but discharged on proof that her husband was of "considerable estate" (Coffin, *Hist. Newbury*, p. 58). All of the four sons of Hugh were officers in the colonial army during the French and Indian wars, one of them, Col. John March (1658-1725) being especially distinguished as "the foremost military leader in New England up to the time of the Port Royal expedition," (1607) which he commanded, and "the failure of which may fairly be charged in part to the Governor who sent him out and to the officers of the Deptford, which was the convoy of the expedition" (Johnson's *Univ. Cyc.*).

Daniel March (b. 1695), third in descent, bought lands by the Blackstone river in Sutton (now Millbury), in the central residence upon which Francis Andrew March was born, the eldest child of Andrew (b. Oct. 13, 1798, d. Feb. 20, 1874) and Nancy Parker March, (d. Feb. 20, 1830).

When he was three years of age, his father, upon the

building of the Blackstone canal through his grounds, close by his house, despite his vigorous resistance, sold the estate to his brother, Nathan, and moved to Worcester, Mass., taking up his residence in an old-fashioned colonial mansion, which he had inherited from his mother, a daughter of Henry Patch, of Worcester.

In Worcester he entered upon various business projects, particularly the manufacture of fine cutlery, one of the first enterprises of this character in this country, and for which it was necessary to import English workmen.

Francis Andrew March thus began his education in Worcester. He received a notable stimulus in early childhood in a kind of kindergarten in the family of Rev. J. S. C. Abbott, the historian, then preaching in Worcester, in which Miss Collins, with ingenious contrivances and apparatus, made the children understand many things before the usual time.

This helped him greatly in the public schools of Worcester, where his education was continued, as it enabled him to keep up easily with older boys, and to make the most of the instruction in these schools, esteemed in that region the best in the world.

A notable teacher in the High School at that time was Charles Thurber, afterwards known as an inventor of revolving pistols, who took an active part in the work of the literary societies connected with the school, and

encouraged the boys to many kinds of literary work. There were many clever boys, too, in the school, some of whom afterwards became distinguished. Among them were Horace Davis, president of the University of California, brigadier-general Hasbrouck Davis, the college hero of his classmate Professor W. D. Whitney, and Judge J. C. B. Davis, minister to Germany, nephews of the historian George Bancroft ; President Thomas Chase, of Haverford, and his brother Professor Pliny E. Chase ; Andrew H. Green, of New York City, and his brother Oliver B. Green, of Chicago.

Worcester at this time was full of intellectual activity. The anti-slavery agitation was beginning, and Theodore Parker, Emerson and Wendell Phillips were stirring men's souls. Worcester also was fortunate in possessing the library of the American Antiquarian Society, a free and large collection of the best books.

Francis A. March took an active part in all that was going on. In the literary societies he wrote freely, prose and verse, took part in the acting of plays, in searching for good old plays to act, and making new ones ; in the library he looked into books of many literatures ; and he was a leader on the playground as well as in the classroom.

Meanwhile misfortunes had fallen thick upon his father. His partner in the cutlery manufactory had disappeared with much of his property, a store in which

he was interested had been destroyed by fire, and finally his residence had gone up in smoke. He found himself unable to send his son to college.

At this critical point the Hon. Alfred D. Foster, of Worcester, a trustee of Amherst College, offered the boy a provision of \$200 a year for a college course at Amherst.

Entering Amherst in 1841, at the age of 15, he took at once a leading position in scholarship and in athletics. He was a prize speaker, and took first parts in the exhibitions, the highest undergraduate Amherst honors, and upon graduation received the valedictory appointment.

He was president of the Alexandrian Literary Society, and a member of the Alpha Delta Phi and Phi Beta Kappa fraternities.

Some of the other prominent members of the class of '45 were the Hon. Henry Stockbridge, of Baltimore; Prof. Marshall Henshaw, of Rutgers; President J. S. Lee, of St. Lawrence Univ.; and J. R. Brigham, Esq., City Attorney of Milwaukee and regent of the University of Wisconsin; and there are others, preachers, better known in India and Zululand and through the wilds of the west—Noyes, Tyler, Packard, Woodworth.

Much of the best work done by Mr. March at college was done outside of the college classroom. He was especially interested in philosophical studies, and had

far-reaching plans for work in that direction. In his Junior year he delivered the Junior Oration upon "Greatest-Happiness Philosophy," and at Commencement spoke upon "God in Science." His attention, however, was directed toward the study of Anglo-Saxon and of English by the lectures of Noah Webster and the instruction of Prof. W. C. Fowler, his son-in-law, the author of the well-known English grammars.

Upon graduation Mr. March went to Swanzey, N. H., and taught there for the fall term, then to the Leicester Academy, where he stayed two years, and had many notable pupils, among others Oliver Ames, Governor of Mass. He here made trial of the plan of teaching English classics like the Latin and Greek.

From 1847 to 1849 he was a tutor in Amherst and again lived in the midst of high English studies. During this time he became intimately acquainted with Prof. Henry B. Smith, the eminent philosophical and theological writer, afterwards of Union Theological Seminary.

Meanwhile he had decided upon a legal career and had been studying law while teaching, and during vacations in the office of Mr. F. H. Dewey, a prominent attorney in Worcester.

In 1848 he delivered the Master's Oration for his class upon the "Relation of the Study of Jurisprudence to the Baconian Philosophy." This was a notable success,

receiving special approbation from Rufus Choate, who happened to hear it. It was sought for publication in the *New Englander*, and was Mr. March's first article in a prominent review.

In 1849 he went to New York and entered as a law student in the office of Barney & Butler. Mr. Barney was afterwards collector of the port of New York. Mr. B. F. Butler had been Van Buren's Attorney General. Mr. Wm. Allen Butler, his son, early well known as the author of "Nothing to Wear," and other literary work, and now a leader of the bar in New York was also a member of the firm. In 1850, in partnership with Gordon L. Ford, Esq., he entered upon the practice of the law. After about two years he was attacked by bleeding from the lungs and was sent to Cuba. There and at Key West he stayed until the following summer, when he returned to New York. Upon resuming legal work, the attacks of bleeding continued and he gave up finally all hope of a legal career, and even of life. Seeking a warmer climate he then (through the Rev. Lyman Coleman, then preaching at Philadelphia, whom he had known at Amherst) found a position as teacher in a private academy at Fredericksburg, Va., where he stayed two years.

In 1855, Dr. McPhail, the head of the academy, afterwards president of Lafayette College, but at that time preacher in the Brainerd Church at Easton, induced

him to come to Lafayette as Tutor. In 1856 he became Adjunct Prof. of Belles Lettres and English Literature, in 1857, Prof. of the English Language and Comparative Philology. Since 1857 he has stayed at Lafayette in this professorship, the first of the kind in any college. From 1875 to 1877 he was Lecturer on Constitutional and Public Law and the Roman Law.

Dr. March's early work was in the direction of philosophical study. His articles in the *Princeton Review* upon philosophical subjects in 1860 attracted much attention, bringing him to the friendly notice of Dr. McCosh, still in Ireland, and leading to a correspondence with Cousin, who desired him to undertake the introduction of his works into America. Since the resignation of President McPhail in 1863, Prof. March has taken charge of the college classes in Mental Philosophy.

Dr. March, however, was gradually turning his attention to the philological work, for which he is so well known.

He had taken up the plan of teaching the English classics in the same way as the Greek classics were then taught, making a thorough study of the text, word by word, as well as of the life and times of the author to explain it. He had tried this course first in the fitting schools, in Leicester Academy, with success, and later in Lafayette College. The growth of such studies has been rapid. Many teachers in them have been trained at Lafayette.

During Dr. March's first years at Lafayette he heard many recitations upon general subjects, filling up all recitation hours. The comparative philology of each language was studied in connection with a classic in that language, and Dr. March took classes in Latin, Greek, French and German according to this plan, summing up the whole by general study of philology at the end of the college course.

When the Douglass endowment afforded funds for the study of the Christian classics, Dr. March took an active part in the instruction of the course. He also edited a series of text-books to be used in this course, entirely preparing a selection of "Latin Hymns," which has been especially successful.

For many years Dr. March has taught Blackstone, and until late years took the classes in Political Economy and Constitution of the United States. At about the time of the breaking out of the civil war he prepared a scheme of amendments to the Constitution of the United States, intended to bring about a peaceful settlement of the difficulties between the North and South, which he advocated by letters to the *New York Times* and *World*. These amendments attracted much attention, and were introduced in Congress, in the Virginia legislature and elsewhere.

Dr. March's liability to attacks of bleeding continued for many years and largely determined his manner of

life. He had to shun all the excitements of general conversation as well as public speaking, and spend the time not occupied with active duties in gentle exercise, or quiet studies and rest at home. He walked much ; he took the classes in botany until Dr. Porter came in 1866.

His linguistic studies, however, called for the making of new books, and other use of the press to promote the study of higher English in our schools and colleges. From 1864 to 1871 he had always on hand the Anglo-Saxon Grammar and Reader ; from 1872 to 1879 the Douglass Series of Christian Greek and Latin Classics ; from 1874 onward, Spelling Reform documents, addresses and correspondence ; from 1879 to 1882 the direction of American readers for the Dictionary of the Philological Society, London ; from 1890 to 1895 the Standard Dictionary of the Funk and Wagnalls Company.

He has found time, however, to prepare papers for the yearly meetings of the American Philological Association (he seems to have been the most frequent contributor), and for other learned societies, and for periodicals, as will be seen by the appended bibliography.

Prof. March has received the degree of LL.D. from Princeton, 1870, Amherst, 1871 (semi-centennial), L.H.D. from Columbia, 1887 (centennial). He is president of the Am. Philol. Assoc., 1895, having served a previous term in 1873-4. He is president of the Spelling Reform Association, having been re-elected annually

since 1876. From 1891 to 1893 he was president of the Modern Language Association of America, being the successor of James Russell Lowell. He is the only American honorary member of the Philol. Society, London. He is also hon. mem. L'Assoc. Fonetique des Professeurs de Lang. Vivantes, Paris; vice-president New Shakspeare Soc., London; senator of Phi Beta Kappa; mem. of the National Council of Education, the Am. Philos. Society, the Am. Antiquarian Soc., et al.

Prof. March has been chairman of the Commission of the State of Pa. on Amended Orthography, director of the American Workers for the Hist. Eng. Dict. of the Philol. Society, Eng., and consulting editor of the Funk and Wagnalls Company's Standard Dictionary of the English Language.

Prof. March was married in 1860 to Margaret Mildred Stone Conway, a great-granddaughter of the Hon. Thomas Stone, one of the signers of the Declaration of Independence, and a daughter of Hon. W. P. Conway, for thirty years presiding justice of Stafford County, Va., and a sister of Moncure D. Conway, the well-known author and lecturer. By this marriage there have been nine children, of whom eight are living—Francis Andrew, Prof. Lafayette College; Peyton Conway, Lieut. U. S. A.; Thomas Stone, Sup. Pub. Schools, Clearfield, Pa.; Alden; Moncure; John Lewis; Mildred; and Margaret Daniel. There are six grandchildren; Katharine, Mildred, Francis Andrew, 2nd Jr., Francis Andrew, 3rd, Peyton Conway, Jr., and Josephine.

INTRODUCTORY REMARKS.

BY DR. WILLIAM C. CATTELL.

FIFTEEN years ago, at the dedication of the new Pardee Hall, Professor March delivered the address of the day before a notable assemblage that crowded every part of this spacious and beautiful Auditorium. On that occasion, as President of the College, I occupied the chair which, by the invitation of your honored President and his colleagues in the Faculty, I take this morning when another distinguished assemblage has filled this same Auditorium and all eyes are again turned toward Professor March. In 1880 it was a part of my duty to present to the audience the speaker of the day as he rose to deliver his address. This gave me an opportunity, but one all too brief, to speak of the great scholar and teacher and of his work. To-day others will speak of Professor March ; nor will that which is said of him be preliminary or supplementary to anything else. Indeed it is for this purpose alone we have come together, and we shall hear from those who are most competent to estimate the great service he has rendered, not only to Lafayette College, but to the age in which we live. Some of these are selected from Professor March's own students, and I know how lovingly and fittingly they will speak of the great master to whom they owe so much.

Before introducing these speakers, I wish only to say that while others may appreciate as highly as I do the profound scholar, the vigorous and original thinker and the marvelous teacher, I doubt if any one here to-day is so well able to speak of him as a friend. I look back over forty years of unbroken friendship which began in our common work as young professors together at the college. During the twenty years in which I sustained the responsibilities and labors of the Presidency, he never failed me. Few college presidents have had such a noble and helpful band of colleagues as I had in the Faculty at Lafayette, but it was to Professor March that I always turned first of all. With the memory of what he has been to me during all these many years, I turn and look upon his face to-day rejoicing and giving thanks to God that I have had, and still have, such a friend.

DR. MARCH AND HIS WORK FOR LAFAYETTE.

BY W. B. OWEN, PH.D.

WE do not go back to-day to the very beginning, but to that event which made an epoch in the history of this college, the coming of Dr. March. This was a much smaller college then, with many a trace of her earlier struggles still remaining. The situation was here however, and that must have whispered prophecies to any one who had ears to hear the intention of nature. There were great men here,—Dr. James H. Coffin, of revered memory, a profound scholar and noblest of men ; Dr. Traill Green, still with us, loved and honored ; Dr. Cattell, young, strong, gifted, alert and sanguine. Then there was an element of the heroic in the past that was inspiring ; and Dr. Cattell, with the intuition of a seer, knew that the prayers and toils and sacrifices of that early period were not to be in vain. Dr. March soon caught some glow of this prophetic heat, and they prophesied,—as men who are willing to devote themselves do prophesy—that Lafayette was to be a great college. Then to make sure that their prophecy should not fail of fulfilment, they joined their hands and made her great.

So we have the life of the good Doctor here, his work here, his fame growing up here, and still growing, though it has gone to the world's end, and his affection firmly

rooted here. To him this institution has always been what it was to Dr. Junkin, "Lovely Lafayette." There have been hard times, when the authorities were compelled to say frankly that they could make no definite promise about salary. Dr. March staid right here. Presidents of larger and richer colleges have come here and offered him a princely salary if he would go with them,—Dr. March staid right here, for better or for worse, wedded, if Mrs. March will allow me that convenient phrase, wedded to Lafayette College. Such devotion shall have its reward; and let no one suppose that it does not in some immediate sense have its reward. Beautiful for situation,—what more delightful place to live and work could be conceived than here where nature has lavished her charms and art has made them more beautiful.

Then it is a pleasure to work with the men who come to Lafayette, earnest students for the most part, who appreciate the advantages of a life in college,—men, many of whom have to make some sacrifices to be here, economize, and draw upon the future. When such men, with the ambition of real scholars, turn into the walks of learning, their companionship in these pursuits is a boon to be coveted, and a goodly share of this pleasure falls to the lot of the teacher. No one I am sure is more keenly alive to the pleasure of this fellowship in the community of scholars than Dr. March. With such men as I have described he has been working these forty years, and

working gladly, leaving his impress upon them, doing them great good, and incidentally winning their affection and their veneration, a return for his labor far more valuable to him than any which could be measured by salary.

Others will tell you of Dr. March's eminence in special lines of work, of his scholarship and his fame ; be it ours for a brief space to question our own knowledge and our own hearts and frankly read out the record which a noble life has made here, proving if we can that the illusions of nearness and familiar intercourse have not closed our eyes to the greatness of those who walk among us.

I have not the privilege of the salutatorian at commencement to couch my remarks in Latin. There come times (about once in forty years) when words of truth and soberness should be plainly spoken, and when such times come the only thing to do is to sit still and listen patiently. A word to the wise is sufficient. And that is our text—*A Wise Man*. Not the *Sapiens* of the old philosophy, learned, accurate in all the formalities of dialectics, readily furnished with all answers ; but the wise man of to-day, amply gifted with good sense as well as learning, "simple, not bound to shine, eager to hear, more eager to see for himself, glad to tell you what he has seen for himself, and well aware how little he has seen as he has walked by the beach of the infinite ocean of truth." These words I repeat from Dr. March's Phi Beta Kappa address, delivered

in 1868 at Amherst College, on "the scholar of to-day," words admirably suited to our present purpose as far as they go; but they are not enough. Dr. March is more than a scholar, he is a wise man. That may include high attainments in learning if you please, but beyond that we make it include profound discernment,—and here it is—insight large and clear and candid; it brings in the item of judgment, sensitive to the guidance of conscience,—and here that is, coupled with a noble rectitude, integrity both intellectual and moral; the item of fortitude,—and here that is, Cicero's *fortis atque constans*;—not however the stoical attitude of mere resolute submission to fate, but the nobler fortitude of a christian faith in matters pertaining to God and of a clear and great understanding in dealing with the problems which our life imposes as the tasks of our intelligence.

I am here trying to outline the character and gifts of our professor. I must be allowed to do that, for any proper estimate of a man's work and influence must proceed from a knowledge of what the man is, what nature and what capacities he brings to his task. In attempting to fill this outline in some directions in more detail, we find that the traits of the scholar are here paramount, as drawn by this scholar himself. He is "the servant of truth," "the interpreter of nature," seeking after the Baconian ideal the knowledge of causes and the enlarging of the bounds of human empire to the effecting of all

things possible. I like to call special attention to this address, and wish that it might be reprinted and a copy of it put into the hands of every college student in the land; the ideal scholar is so nobly drawn in it. He is not the recluse, the bookworm, the man who lives in an atmosphere of learning and whose eyes are closed to all practical questions of life; he is a "worker for progress," "devoted to the conquest of nature, the discovery of truth, and the welfare of the race." Our scholar too is richly endowed with the capacity for intelligent outlook upon the busy world—to know the needs of men; and while he feels to the full the charms of erudition, his aim and his delight in scholarly pursuits is to do work whose results contain the promise of utility. In the address of which I have spoken you will note many wise practical suggestions, not only on the study of language and on education in general, but on questions of political and social economy,—how to obviate the tyranny of majorities, how to lessen the evils connected with executive patronage—living questions; and you will see that such progress as we have made in the solution of these problems in the last quarter of a century has been made along the lines suggested by the scholar.

We have to distinguish further, in the sphere of studies and scholarly investigation, certain types and qualities of intellectual power. There are minds whose activities are exhausted in the mere observation of facts. They

see, and note, and record facts. Others there are of wider ken who look deeper and note relations, especially the relation of cause. Under such review facts fall into order. Such scholars organize the separate items of knowledge, and arrive at generalizations. This is a rarer, a larger, and a nobler work inasmuch as in promoting the welfare of men, ideas and principles have a value far exceeding the value of facts. We must to-day turn our thoughts to this highest level of scholarly activity. Dr. March's work is of that quality. To take a single example—the Anglo-Saxon grammar is an achievement of the first rank in scholarship. "Everybody praises it," says Professor Max Müller.

Dr. March may well have caught the inspiration of a method from those geniuses whom he made his companions,—Jacob Grimm, Francis Bopp, George Curtius, and the rest; but from sitting at their feet he rose to sit beside them, a peer of the masters. Linguistic knowledge has been grandly advanced, and the Anglo-Saxon has taken its place beside the Sanskrit, the Greek, and the Latin, and now shares the honors of the science of language.

To accomplish such a work in a special field might well be the height of a scholar's ambition, but we must not stop here. There are endowments that give the wise man freedom in all fields. There are minds which no devotion to a special subject can narrow, and for which no breadth of pursuit can be too large. We find our

scholar not only foremost in English and comparative philology, but taking high rank as a clear and profound thinker and worker in other directions: in philosophy, in pedagogy, in natural science, in lexicography. He has classes regularly in psychology, and we should not want to exchange him for Sir William Hamilton. He taught political economy for years, and we should not have been willing to exchange him for John Stuart Mill or Adam Smith ; and there is no page of literature—Greek, Roman, Anglo-Saxon, or English, that does not open its hidden treasures under the searching insight of the master.

When such a mind comes to any pursuit, it comes as a whole with clear and ready power, and sees without exaggeration. That is one of our most common weaknesses—to look through lenses of interest that distort and magnify. Our enthusiasms magnify the importance of the subject which is for the moment under vision. To the preacher under one flash of insight the great virtue is purity, at another time truthfulness, at another humility ; one reformer would save the race by temperance, another by some useful manifestation of charity ; there are those who think Greek the great study of culture, others Latin, others philosophy, and to the same educator at one time one branch rises to emphasis, at another time another ; the man who wrote a score of immortal pages on the uses and significance of history, could, in another mood, when on

intellectual tiptoe after another truth say "history is an impertinence and an injury." In all this there is evidence of that exaggeration and distortion which is the result of imperfect insight. We celebrate to-day a man of universal insight who grasps subjects in their principles, who sees facts in their even value and relations, openly and clearly without an intervening medium of prejudice. Blessed is that college which has the counsels of such men in shaping its educational policy. It has been the good fortune of Lafayette to have from time to time the presence and active influence of eminent and gifted educators, men who were broad-minded and could look beyond their own particular departments and make a wise estimate of educational values for many or even for all the studies that make up a college curriculum. You will agree with me when I say that to no one does this remark more fittingly apply than to the man who to-day rounds out a period of forty years of service to the college. The course in English philology therefore, good and famous as it is, does not compass the whole of this service. Dr. March's influence has been felt in a commanding way, all these years and always for good, throughout the teaching and governing forces of the institution, moulding its curriculum, its discipline, its policy, and its educational methods. Add to this the charm of a modest simplicity—never doing anything for effect—no slightest taint of vanity or self-seeking. Add to this

further, the qualities of a warm and true affection, combining tender solicitude with the just requirements of discipline, kindly and sympathetic as well as wise. Such a man can see for many and give them good counsel. I should be glad to submit to Prof. March not only my Latin schedule but many questions of my personal life, so far as it would be proper to do so.

As students we were glad to take to him our problems whether philosophical or practical, matters of business or study, literature or science, from the demon of Socrates to the philosophy of Herbert Spencer—our religious scruples and doubts, even our politics. We always found that he could discern with the mind of a master and advise with the heart of a friend.

This brings us to the consideration of the nearer influence of the teacher's character and life upon those with whom he is in contact.

It is much that such a scholar publishes, that his thoughts, his methods, his contributions to science and learning go abroad to men who are far away, but there is something much more significant in personal contact with such a man. We must here take into account that mysterious transfer of power from life to life, those intellectual and spiritual contagions by which the strong and great impart their strength and greatness to others. By some subtle communion we feel in terms of influence certain qualities of nature's noblemen with whom we as-

sociate. There is an inspiration of power in their very presence.

The ideal situation for this transfer is that of discipleship. There is no dream of mysticism that is not realized in the working of mind upon mind and spirit upon spirit in this relation. Our finest experiences come to us in this way,—the joys of discovery in the intellectual realm, the sense of added power in the realm of personal force. There's healing in it, there's new birth in it. When it comes at the word or the look of the greatest of teachers; when the hem of his garment is touched and the flow of blood is staunch'd, we call it miracle, and so it is; but it is a miracle which, in its lesser manifestations, recurs in our daily experience. There is a teacher's touch at which the scales fall and the blinded eyes receive their sight; and many an Elisha takes the mantle of the master, and with it parts the hindering elements, making a way for himself, in which he walks in the strength and in the spirit of the greater man who taught him.

Such was the influence of Socrates and Scaevola, teaching doctrine no doubt, but mainly giving inspiration and the infusion of their spirit and their personal power.

So we may best represent the work of liberal education not by aggregations of massive college buildings, not by libraries even or laboratories or costly apparatus, but by

the teacher imparting himself by personal communion.

Mr. Garfield's ideal of a college is one that Lafayette men will accept, for they know the influence of a great teacher. Such a teacher, rich in the treasures of mind, made so by experience and reading and observation and thought, with a sincerity and force of character that give weight to his every word, and make his very presence a benediction, gathers class after class about him, becomes venerable before years make him so, and lives under a widening halo of tender memories. Such was Dr. Arnold, Dr. Nott, Dr. Hopkins, and such is Dr. March,—not an aged man, but venerable in the eyes of the hundreds of strong and brave fellows who can trace to him the best influences that have ever come into their lives, making them what they are in knowledge, in conviction, in manliness.

There are few teachers who impress young men more strongly. This influence, so far as it is connected with the pursuit of studies, is not the result of any peculiar trick or turn of mere method, but rather of a straightforward scholarly and manly sincerity, going directly by the instincts of a clear understanding to the very heart of the matter in question. The student loves a clear and honest thinker—one who has something to tell them and who can give his thoughts clear and precise expression.

One important aim of every good educator is to arouse thought, to excite interest in special lines of desirable in-

vestigation, and thus stimulate the intellectual activities of the student. It is a great point gained to thus start inquiry; but such activities must be judiciously guided. Mere random thinking without result is of little avail. Thought is for search, and search is for finding. These activities of inquiring minds, urged on by deepening interest, guided by a sense of right and fitness, must find anchorage somewhere in the havens of truth, else the excursions of thought will turn to aimless drifting and lead to indecision, worse than ignorance, worse than inactivity. There are hundreds of questions in history, in literature, in politics, in morals, about which the college student may well make up his mind, and have intelligent and settled views. The judicious teacher therefore, having roused thought, will often seek to give it limits in certain directions by stating briefly and clearly as conclusions, the best results at which he can arrive.

The teacher who is wise and great can do this best; and Lafayette students know well the keen delight there is after study, after a lively conversation, or a class debate, to hear the clear strong words of the professor that go straight to the point and settle the question.

We used to wish that Prof. March would talk more. He seemed to think that we ought to do a good deal of the talking in answer to his questions, and would try to overcome our reluctance by making the questions easier. He had great patience with us, and would by an encour-

aging nod, a word, or a kindly twinkle of the eye recognize instantly any approach to merit in our stammering replies. That, I suppose, was *education* in the literal sense of the word—drawing us out; and that process has its value too; but what we liked best was that marvelous *pouring in* of truth when he talked and we listened, which lifted our creeping thoughts into a larger and freer realm, and gave us an experience of that growth which genius can inspire. Such experiences have an abiding influence for good, nor is their source forgotten. A student may in some cases outgrow his professor, and find that the classroom hero of his college days has dwindled a little; but not so the teacher who kindles in his students the love of truth, and then ministers the judgments of wisdom to their awakened souls. The respect and veneration of student days in such cases is rather increased than diminished by the lapse of years.

So we come back to-day after many years, some of us, and all of us with a deepening sense of our obligation to ALMA MATER, thanking her for the lives and the work of all her noble teachers and her noble men, for Dr. Cattell, who has done so much for the college, for Dr. Knox, another of nature's noblemen. None of them is forgotten; but as is fitting we give a birthday emphasis to-day to one memory.

To Francis A. March we bring our greeting and the tribute of our grateful love. Long may he live to bless the college to whose success and renown his work has been so splendid a contribution.

ABSTRACT OF THE STANDARD OF PRONUNCIATION IN ENGLISH.

BY PROF. THOS. R. LOUNSBURY, LL.D., L.H.D.

DIFFERENCE in pronunciation has been from the earliest times a constant source of dispute and discussion. The question necessarily arises, who is to decide the differences that prevail? Where is found the standard of authority to which we all must feel obliged to conform? In the case of a large number of words there is no dispute. There are certain pronunciations which every educated man recognizes as vulgar; there are certain others about which there is substantial agreement among all cultivated speakers. There is still another body of words upon which the pronunciation of the educated class differs, and often differs very widely. It is in regard to these that the real difficulty lies. It was for the purpose of settling the questions connected with these that the pronouncing dictionary was called into being a little more than a century ago.

The first regular pronouncing dictionary in English—excluding special and usually small publications—was that of Thomas Sheridan, which came out in 1780. It was followed by that of James Walker, which, though prepared previously, was not published till 1791. This latter

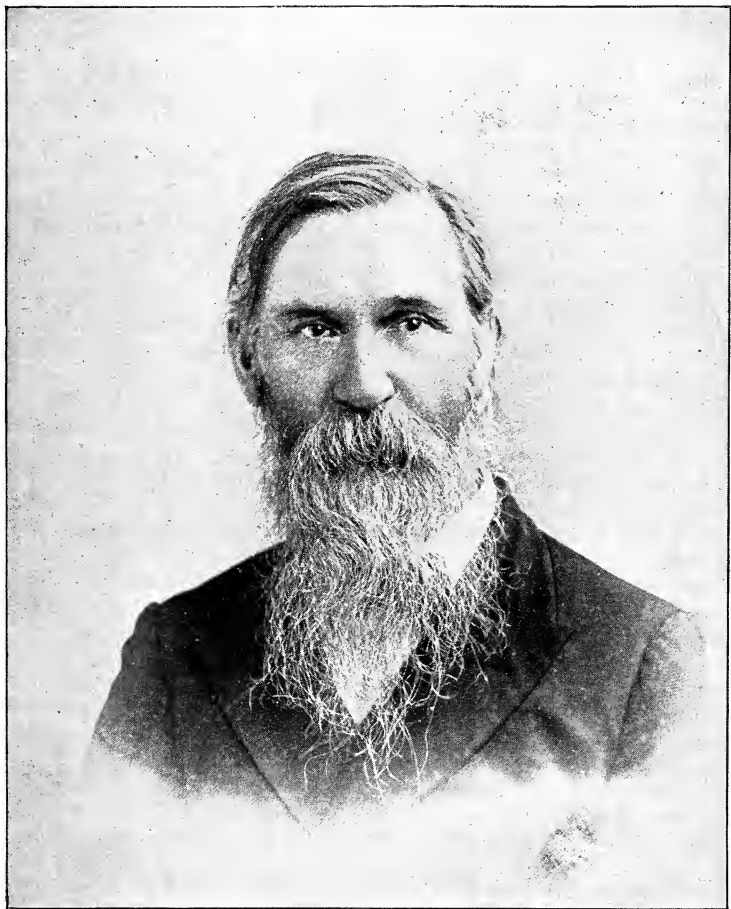
went through numerous editions and was widely accepted as an authority, both in England and America. It was revised in 1836 by Smart, and his remodelling of the work, passing as it did through many editions, was the pronouncing dictionary most widely used of any in England, with the exception of Worcester's. James Knowles also brought out in 1835 a pronouncing dictionary which was fairly successful. In America the two works most in use during the greater part of this century have been the dictionaries of Webster and Worcester. There were, however, several others in use both in England and America, besides those mentioned.

The early dictionary makers felt called upon to answer one question which the modern ones ignore. Where did they get their authority to settle the pronunciation? They all—Sheridan, Walker, Knowles, and Smart—asserted that they represented the speech of the best society both in regards to rank and intellectual eminence. But they differed largely with each other in the representation of the pronunciation of particular words, they criticised each other with a good deal of severity, they asserted either expressly or by implication that the pronunciations authorized by their rivals was not that of the best society. Consequently he who consulted them was left in doubt as to what the best pronunciation was, and as to where he could find it best represented.

The real truth is that there is no such thing with us as a standard of pronunciation, and there can never be with a language possessing an orthography like ours. To establish satisfactorily such a standard, it would be necessary to ascertain the practice and opinion of able English-speaking persons entitled to speak with authority on the subject. This is something physically impossible to be done : and if it could be done, on account of the varying views entertained, would leave us in the same state of uncertainty with which we started. Still this belief in the existence somewhere of a standard of authority is one that will die hard with the educated class, and with the semi-educated class will never die at all. The most ancient of the myths connected with it that this standard is found somewhere in London and its environs. The usage of that city Worcester loudly proclaimed that he had taken as his authority. There would be no objection to taking the usage of London, for want of anything better, if any one could tell us what the usage of London really is. The dictionaries that profess to record it, record it differently. Worcester, who was never out of New England for any length of time, had no means of ascertaining it. He simply took all the pronouncing dictionaries he could get hold of, whether compiled by Englishmen, Scotchmen, Irishmen, or Americans, recommended the pronunciations

which for various reasons suited his own taste, and called the result the usage of London.

The fact is, that every pronouncing dictionary represents the preferences or prejudices of the man or the men who have been concerned in its compilation. While therefore it is an authority of more or less value, it is never a binding authority. There is no objection, indeed, to any one conforming his pronunciation to that of some particular guide. But there is objection to the disposition, he is apt to manifest, of insisting that every one else must conform his pronunciation to that of the particular guide he has chosen for himself. Not a single pronouncing dictionary in existence is a final authority, nor can there be a standard to which we all must conform until the spelling of every English word carries with it its own pronunciation. For that we must wait the completion of the work, of which the distinguished scholar, in whose honor we have met to-day, has been with us the foremost and the most successful advocate. Though he has realized even more fully than others the immense difficulties which beset even partial attempts at reform, he has never faltered, when others have speedily become weary. Whatever success is gained in reforming even partially the orthography of a tongue now the most barbarously spelled of any cultivated language in Christendom, will be largely due to his efforts, his courage, and his perseverance. Until the time comes for



FRANCIS A. MARCH, LL.D., L.H.D.

the complete realization of the result for which he has been so long striving, we shall continue to spend no small share of our lives in discussing the proper way of pronouncing particular words, and in deciding dogmatically about points of usage, in which the authority of one thoroughly educated man is as good as that of another.

PROFESSOR MARCH'S CONTRIBUTIONS TO ENGLISH SCHOLARSHIP.

PROF. JAMES W. BRIGHT, PH.D.

OUR foremost purpose to-day is to break a long silence.

We have pent-up feelings that have long pressed for utterance; to-day we may tell each other what we have felt; if words fail to convey it all—and they must fail—the meaning will be the clearer as the frailty of words is made the plainer.

“Language! thou art too narrow and too weak”

[When overflowing hearts attempt to speak.]

This is a day of pride and of gladness. There is no regret to intone. For no speaker is there a “setting first downe in his darkened countenance a doleful copy of what he would speake.” The occasion of our meeting is full of pleasure and profit for all,—a tribute to the work and influence of a great and a good man.

A truly great man, that is an exalted theme. Nothing is so excellent in the eyes of men as one in whom the high possibilities of our species approach realization; in describing whom we employ wide and deep words, such as mind, heart, character,—words that mean too much for momentary apprehension, that symbolize so much that with each repetition the mind may take hold of a new thread of associations to be led to the

contemplation of ennobling aspects of life. If true, complete manhood (complete in a sense that will not be misunderstood) were unattainable, we should have less use for these words in their richest significance; it is the difficulty of that attainment, its supreme triumph and its transcendent value to the world that will always gain the hearty response of the people to the honoring of a great man.

You will not wish me to define my terms; definitions are always difficult—except when they are impossible; but you are prepared to indulge in thoughts on some of the qualities and elements of mind and character that make a man complete: self-discipline that trades wisely with the Master's talents; self-criticism that shuts the door against folly; denial and sacrifice of self for that which is ordained to be comprehensive of self; vision of the ideal, and depth of moral purpose to strive toward the unattainable; devotion to truth; philosophic apprehension of the co-relation of knowledges; calm and resolute valuation of individual powers and limitations, lifted to the high plane of endeavor by faith in the ultimate survival of that alone which is true and good.

I am not unmindful that the specific topic assigned to guide my thoughts in what I am privileged to say to you to-day is the work of Professor March as a scholar. I am also mindful that whatever I may wish to say must be said briefly. On our beautiful and endeared College

Hill I am, as ever, *sub ferula*; that, of course, *must* be kept in mind. But I am to speak of a scholar and of scholarship; and while you are thinking more you will also wish to hear more of that estimation of a scholar's work which is determined, not by a statistical showing of his technical research and observation, but by the value, to the cause of human progress, of the underlying and overruling purposes of the scholar. These are purposes that are not always uppermost in our minds when we contrast the diffident retirement, the modest demeanor, the simple life of the scholar, with the eventful and effective career of the man of business. For 'commission', the word of material profit, the scholar substitutes 'mission,'—the mission to further the highest interests of man. Any lower interpretation of the scholar's work must fail to account for the scholar himself. But if the world bears him witness that he *is*, the purpose of his life is sure testimony of *what* he is,—a true man.

Years ago Professor March himself described the character and mission of the "Scholar of to-day."* By his own life he has shown the best meaning of his words. Without ostentation, self-poised, working with quiet ceaseless energy, wise, catholic, tolerant, deeply kind and joyous in hope, the true scholar must fill us with

* "The Scholar of To-day." An address before the Phi Beta Kappa Society of Amherst College. Commencement 1868. *Am. Presbyterian Review*, January, 1869.

admiration and warm our hearts. It is, I am sure, a special lesson of to-day to reflect upon how truly worthy the scholar is of personal, institutional, local, national and international regard. We are here to testify that Professor March has won that regard. Our personal feelings are uppermost. The sons of Lafayette College called home to-day,—and how eagerly we have come!—are tingling with emotions of gratitude to the man, the teacher, the scholar, who has so powerfully influenced our lives. The College which he has served so long with a devotion that has forever linked his name with its history, pays to Professor March its highest corporate tribute of respect by appropriately merging the observances of its “Founder’s Day” into such as may celebrate the work of one of its chief builders. Citizens of Easton—tried and faithful friends of the College—are here to honor the most distinguished member of their community. The official head of our national educational system has, at the last moment, been prevented, regretfully, from being here to acknowledge that portion of the national debt which is due Professor March. In the wider republic of scholar, which knows no national boundaries, universal approval will set its seal to the intent of these proceedings.

At no time in our national history—perhaps at no time in any national history—have educational problems received so much attention as at present. New sciences,

new methods, new institutions, how familiar the sound of these designations! There have sprung up new apostles of culture, and new apostles of 'natural knowledge.' Broad-minded, clear-sighted, ready-handed men are re-adjusting our schools, and colleges, and universities to the widened and widening reaches of knowledge and to the increased complexity of the conditions of life. Moreover, the incoming tide of this flood of awakened concern for knowledge has broken over the limits of institutional agencies to irrigate new agencies for popular instruction. The scholar's self-adjustment to the scientific and educational progress of our times is a duty, therefore, requiring constant vigilance, strenuous effort and unfailing enthusiasm, for it is beset by special temptations: temptations of over-haste, of superficial over-reaching, of neglect of sure inner growth of power. Another allurements is at hand; it is that which is based on a possible extension of the laws of trade into the domain of scholarship. To press too far the direct relation to material values, practical uses or popular demand, the results of the laboratory and the library,—in all its forms and gradations this is an alluring temptation which may overtake the unwary. Under these conditions the scholar's career, it may seem, has gained the fascination of peril. However that may be, the old charm of this life,

"They praised are alone, and starve right merrily."

is still preserved, at least to the measure of the second half. And there is praise too—the second half,

“He pays half who does confess the debt.”

And the future has promises of still more. For, whatever confusion of vision may attend the present haste to reap the material benefits of applied science, and the haste to acquire and spread abroad knowledge—this “universal diffusion of elevation,” as the Widow Bedott would name it,—in due season there will be a clearer outlook from a higher plane, and then the scholar will be more generally understood as the devoted servant of truth and of progress. As, therefore, we to-day honor a scholar for what he has done and for what he is doing, we may be assured that the gratitude and veneration of the future will be his also. This is the scholar’s reward. His eyes are ever on the future; for it he labors; and the present must often be stripped of adventitious encumbrances before the whole worth of his service can be known.

The scholar’s conscious projection of himself into the future is not an act of evasion of the responsibilities of the present. A popular writer has recently recorded these words: “the chivalry of the past, high-minded, ill-informed, unforeseeing,—the chivalry of the present, which reaches on always into futurity with the long arm of knowledge, not deceiving itself with romantic misrepresentations by the way, but fully recognizing what is

wrong from the outset, and making direct for the root of the evil instead of contenting itself by lopping a branch here and there." Truly the scholar is chivalric, heroic. His is the "splendid pastime of scientific research;" he is the chief figure in "the great tragedy of science—the slaying of a beautiful hypothesis by an ugly fact." He is a man of action, holding the doctrine, "Who does not toil is dead;" of effective action, who apprehends the wisdom of "Uncle Esek's" saying, "The man who can do four things fairly well, will find four men who can do each one of the four things better, and thus his occupation is gone." In the great business of science he understands the value of aptitude and of right division of labor. The author of *The Man of Feeling* had in his pocket, for wadding at shooting, the pages of one of the German *Illustrissimi*; his companion, the fat curate, was equally well supplied, for the same purpose, with the strange manuscript "history," which, for lack of a "single syllogism from beginning to end," had found no higher way into the favor of the "strenuous logician". They exchanged books, and both were probably saved. I believe that the time has gone by when the scholar's mode of work might be thought to call for justification. During the past few decades much has been carelessly said by thoughtful people—more by thoughtless ones—impugning specialization. Meanwhile it has been becoming evident enough—the wonder is that it did not always

remain evident—that accuracy in details can alone lead to fruitful knowledge. There is indeed general knowledge that is also sound knowledge, but it is sound only to the extent that it may have its roots in sympathetic and penetrating interpretation of the hidden meaning and interrelation of observed phenomena in the world of mind and matter. Contrast the constructive labor of patient students of the laws of mind and of nature, with the philosophy of those who with Evadne hold the “ideal of bliss” to be “to know nothing and believe in ghosts,” and you will perhaps be tempted to extend the application of the terms. The worthy blustering Master Mayor of Woodstock’s observations of the light that burned “with no earthly fuel” have their value, but is that an interest that should exclude the mode of observation that reveals the spectral line D_3 of the unearthly chromosphere, and finds it at last to burn also with an “earthly” fuel?

More than I could now say briefly and in a general way of Professor March’s work is already widely known. At home and abroad he has won the distinction of a great scholar, and his name is everywhere associated with definite events in the history of English studies. For America he stands as the pioneer and first master in the scientific study of the vernacular, and the European nations admit him to the company of the leading philologists of the period reaching from the *Compendium*

of Schleicher to Brugman's *Indo-European Grammar*. It would be instructive to consider the causes and circumstances which have contributed most to the clearness of outline in our present view of his place in philological history. Early in his career, insight and foresight revealed to him the chief purpose of his life; circumstances of his vocation came fortunately to his aid; and happily his life has been prolonged to a time when an objective view may be taken of some of the most important of the events in which he had a part. Here is a suggestion of a three-fold topic which cannot, within the allowed limits of time, be pursued in complete and orderly fashion. But let us not fail to take hold of the central substance of the suggestion. The young teacher and scholar was endowed with a creative imagination. At college, when his curious eyes were opened to the strange sight of Anglo-Saxon books,* the enthusiasm of his life was begotten. Thereafter he began to exhort, with Paul to Timothy, "bring the books, especially the parchments," and to image in his mind that service to his country which has since justified his enthusiasm and proved that his vision was clear. By extending and deepening his knowledge he gained admittance into the inner circle of fellowship and cooperation with European scholars. In due time he brought to completion his most important

* See "Recollections of Language Teaching." *Proceedings of the Modern Language Association of America for 1892*, p. xix f.

task, and the Trustees of Lafayette College wisely and generously welcomed it by personally supplying necessary financial aid. The publication of the *Anglo-Saxon Grammar*, falling near the middle point of Professor March's career, marks the beginning of a new era in English studies in our country,—a beginning which is now far enough removed to be calmly considered and duly estimated. With reference to this Grammar one may say, significantly, that Professor March began with the vision of a prophet, he proclaimed his prophecy, and then had the happiness to see its fulfilment. During the first half of the forty years of his service at Lafayette College, Professor March was in advance of his time in the matter of his conception of English as a philological science, and the second half of that period has, if we would be as generous as possible in judgment of ourselves, just brought us to look steadily in the direction of his guiding hand, and pursue the path of his teaching.

If I have thus drawn your attention to what may be regarded the central achievement in the long list of Professor March's labors, it is not to be inferred that there has been an ascending to and a descending from a central point. Professor Bascom has truly and admirably said, "Times, like colors on the clouds, have no definite outlines; they have centers, surfaces, directions, not margins." It is of such a center that I speak—a center raining influence far and wide. Let us, therefore, keep

our eyes a moment longer on the pages of the *Anglo-Saxon Grammar*.

On the threshold of the book we are arrested by a long list of consulted authorities. That is a marvelous page to have been printed in America at that time. From Hickes' *Institutiones* through the works of Grimm, Rask, Pott, Bopp, Kuhn, Corssen, Curtius and Schleicher to Grein's *Bibliothek*,—no one even in Europe had traversed that hard road in the interests of an Anglo-Saxon Grammar. We now turn over the pages to discover that we have here not a mere *réchauffé*—a warming up—of European products, not a dependent, mechanical accommodation of foreign science to the meridian at Washington, but a work of powerful originality, of fecundity of resource, crowded with the results of wide learning and keen independent observation, arranged with admirable skill in philosophic systemization, and clothed in expression of profound simplicity. Such books mark and make epochs; and our German cousins who are always writing and sometimes discover others writing 'epoch-making' books, were prompt to acknowledge the necessity of dating another of their scientific epochs from the date of this American publication. England received it in the spirit of the words of Mr. A. J. Ellis, "In the department of grammar, it is pleasant to think that we at last have a book in English which is really up to the mark of modern philology."¹ Prof.

¹ *Transactions of the Philological Society* (London), The annual address of the President for 1874.

F. Max Müller ranked its author as a peer of German and French *savants*,¹ and *The Athaeneum*,² in the same tone, exclaimed, "'Two admirable works—'An Anglo-Saxon Grammar' and 'Anglo-Saxon Reader,' by Professor March of Lafayette College—show that the studies of a philological character carried on at a comparatively small American institution, are not surpassed in thoroughness by those we are accustomed to associate with German Universities.'" France paid her tribute of grateful acknowledgment in a respectful dedication to Professor March of a brochure by M. L. Botkine³ which introduced the *Beowulf* to the French people. At home, Professor Whitney pointed to the Grammar with pride as a credit to American philology,⁴ and it was everywhere warmly greeted with the new enthusiasm which Indo-European comparative grammar was awakening. Few teachers of English in America could at that time understand even the elementary parts of this marvelous book; but they bought it, wondered at it, and then gave themselves over to despair. Those who survived the first shock of this amazement, returned to the book to gather more and more of its meaning. The leaven entered the mass, and has now been working in it for a quarter of a century. English scholarship, in conse-

¹ *Chips from a German Workshop*, iv, 431.

² For January 7, 1871.

³ *Beowulf, épopée Anglo-Saxonne, analyse historique et géographique*. Par L. Botkine. Havre, 1876.

⁴ *The North American Review*, April, 1871.

quence, is now coming to mean just what scholarship in Greek or Latin means. Mr. E. A. Freeman, although not a philologist, had the right idea, that the true study of any Indo-European language constitutes one of the several coordinate departments of Indo-European philology, each starting from the hypothetical parent speech and proceeding along the entire course of the history of the separate language up to the present. The study of literature goes hand in hand with that of the language, and must be pursued by methods to an equal degree historic and comparative. In its higher ranges philology embraces both these departments. Serviceable divisions of labor are not to be mistaken for divisions inherent in the nature of subjects. The true scholar is always philosophic, constructive, creative, however minute the details with which he may be chiefly concerned. Let the comprehensive imagination, the poetic vision and the deep human sympathy of philologists from Grimm to Whitney be kept in mind, when our ears may be assailed by the puny obtrusive cry of those who hold that philology is the toe of clay that puts to shame the literary body of brass. Our Chancery philologist is without a peer as a scholar and critic in ballad literature; our Greek grammarian interprets the finely elusive phrase and delicate music of Pindar; our Anglo-Saxon scholar inspires the love of the poets, and quickens emo-

tional response to the sublimities of Milton. Of each of these it may be said

“His praise dispraises, his dispraises praise;
Enough, if best men best thy labors deem,
And to the highest pitch thy merit raise.”

But, to resume the thread of our story, the Anglo-Saxon Grammar as both an English Grammar and a contribution to Indo-European philology, reflected the full significance of Professor March's official title,—a title bestowed for the first time in the history of education by the Trustees of Lafayette College,—“Professor of the English Language and Comparative Philology.” This official association of English as an academic discipline with the science of comparative philology, and the fruits and influence of this professorship give to Lafayette College a unique place among American Institutions. I shall presently notice briefly some of the technical features of the Grammar. It is a great book, worthy of a great man, and as the world never forgets great books, it is safe in the hands of destiny. We must, perforce, pass by—but let it not be thoughtlessly—the unwritten history of such a book, that hidden record on the heart of days and nights, months and years of self-forgetting toil too severe to be sustained by the power of any impulse that does not spring from a deep consecration of life to duty. But there are approaches to that central achievement which furnish welcome

glimpses into some aspects of its unwritten history. As a teacher of English in Leicester Academy, Massachusetts, Professor March, just out of college, with a mind trained to habits of accuracy in the study of Latin and Greek authors, conceived and began to practice his well-known doctrine "to teach English like Latin or Greek." Twenty years later this doctrine was set forth and made available for use in *Method of Philological Study of the English Language*. Words in the preface to this little book reveal not only the comprehensiveness of the author's method of studying English classics, but also the wide range of the philologist's vision and his deep philosophy, and prepare the way for the necessary basis of the method—the *Comparative Anglo-Saxon Grammar* which was then—five years before its completion—already engaging his serious efforts. Let me quote those words:

"A thorough method of philological study plainly has questions to ask of psychology, since the general laws of language are on one side also laws of mind; it includes the study of the history and character of a race and their language, and of the nature in which they have lived, since from these result the peculiar laws and idioms of a language, and the power of special words and phrases over the national heart; it includes the study of the life and times, and of the character of the author, since his idiotisms are a resultant of the influences of the age and his own genius; it implies the

study of many books in many languages, since it is only by a comparison of works of different nations and ages that we can find out the peculiarities of each nation, age, and person, and trace the influences from which a great work has sprung, and the influences which it has exerted on other minds and on language. The science of language (Comparative Philology) has still a wider range; it seeks to know and reduce to system all the facts and laws of speech, and to ground them in laws of mind and of the organs of speech: there is no nook of man's mind, or heart, or will, no part of his nature or history, into which the student of language may not be called to look." To have been the apostle of this gospel is to have imparted a new and virile vitality to English scholarship.

Prof. March has labored much to influence the teaching of English, to put the most abstruse facts and principles of linguistic science into serviceable form for class-instruction. Always a profound scholar, he never forgot the function of the teacher. Indeed it would seem that his scientific precision and his power of lively presentation of facts and principles, were grounded in those remarkable qualities of the teacher which have impressed generations of the sons of Lafayette.

But his books seldom represent the greater part of a scholar's activity. Some scholars—some of the greatest—are content to abstain entirely from employing this

form of publication.' The limits of knowledge are, for the most part, pushed forward by the free interchange of the results of personal investigations through the channels of the technical journals, the publications of learned societies, the monograph and the like. A scholar is first and foremost a member of a community of investigators, seeking the truth and laboring to increase the sum of human knowledge and welfare. It is necessary therefore, that he keep in sympathetic communication with his fellow-craftsmen, and aid in the support and promotion of approved agencies to further his science. Let us honor Prof. March for his ethical contribution to English scholarship. He has set a faultless example of loyalty to a science; he has never relaxed his enthusiasm, or slackened in industry, nor has the ardor of his devotion to his subject ever cooled. With what untiring zeal has he not joined in every philological enterprise that has had relations to English! And that participation has been attended by such favors of distinction as fall only to the share of acknowledged masters. He is the only American upon whom the Philological Society of London has bestowed membership; and as a promoter of the Early English Text Society, and afterwards as the agent to secure and direct American contributors to the great *Oxford Dictionary*, Professor March has generously and efficiently served projects that will help to mark the century. The

annals of the American Philological Society and of the Modern Language Association of America tell a long story of unsurpassed faithfulness to duty, and he has served both organizations in the capacity of highest officer. Up and down in the philological "literature" of both the old and the new world, his name greets the eye, either in signature or in respectful reference, to attest that the quiet Professor on College Hill has the outlook and the fellowship of an active, influential and distinguished citizen of the world.

The subject of my remarks excludes the work of Professor March as a lexicographer, and that which as its chief he has bestowed upon the cause of Spelling Reform. What he has accomplished in either of these departments would be enough to satisfy the ambition of most men. Nor, excluding these departments, shall I present a list of Professor March's contributions to the philological records of the past forty years. The index to the annual volumes published by the American Philological Society shows that Professor March's contributions outnumber those of every other member of that organization. Let me cite a few of the titles of these articles that you may have a fresh impression of the author's unremitting industry and wide range of interest. "Anglo-Saxon and Early English Pronunciation" (1871); "Is there an Anglo-Saxon Language?" (1872); "On some Irregular Verbs in Anglo-Saxon" (1872);

"Recent Discussions of Grimm's Law" (1873); "On Dissimilated Geminatio" (1877); "The Point of View in *King Lear*" (1880); "A Confession about *Othello*" (1881); "The World of Beowulf" (1882); "The Harmonies of Verse" (1883); "The Personal Element in Dactylic Hexameters" (1883); "The Neo-Grammarians" (1885); "On Once-Used Words in Shakespeare" (1886); "Standard English: its Pronunciation, how learned" (1889); "The Metre in Milton's *Paradise Lost*" (1889); "Studies in the Vocabularies of the English Poets" (1890); "Laws of Language, with a word on Verner's Law" (1891); "Time and Space in Word-Concepts" (1894).

This partial list must not lead to a misapprehension that would be removed by a complete bibliography of Professor March's writings. These few titles have been cited for the purpose already named and for the further purpose of a text for the following remarks of a more technical character. But they also lead me into another digression, for no account of Professor March's work must pass slightly by his studies of the English poets. Every senior class of Lafayette has been stimulated by that study of a selected author which has been the crowning privilege in that memorable upper room in West College; and in no member of those classes will the finely discriminating argument of the articles just recalled as dealing with

the poets, fail to awaken echoes of the Master's voice. But it is not, I am sure, known to us all how much of his heart has always been held captive by the love of literature. As a lad he was an omnivorous reader, and after devouring the home Shakespeare together with everything else that came within reach, he found his way into the alcoves of the American Antiquarian Society by the time he reached the High School. In the High School he was playwright to a "Thespian Club," winning local renown for the excellence of his plots and the dramatic fitness of his pentameters. At College he had the embarrassing reputation of being able to tell from memory where any quotation from Shakespeare was to be found. He was a prolific writer of College literature, a Latin colloquy, written by Faculty appointment for exhibition, and a poem, marking his highest successes. Such were the early manifestations of the spirit which afterwards gave life to that notable teaching of English in Leicester Academy, and has so long gilded with light the walls of Lafayette College. But his College orations on "The greatest happiness, Philosophy," and "God in Science," lift us by the force a superlative to what, after all, had quickened his deepest interest—the study of philosophy. This was also betrayed afterwards in the young student of law when in his first public discourse he attempted to expound "The Relation of the Study of Jurisprudence to the Baconian Philosophy."

And this brings me, at last, to technical details. The grammarian was still the philosopher. The Anglo-Saxon Grammar was shaped by the philosopher's mode of thought; in it a philosophic system is attempted, and a systematic body of rules set forth, grounding in the nature of the mind and speech organs. An attempt is made to refer every change in the formation and history of the declensions and conjugations to its proper place in the system. This attempt made it necessary to introduce the effects of accent and of "conformation" (*analogy*), which were then as good as absent from approved philology. They have since been the main lines of advance. If here and there the vocalic system of the Indian grammarians as adapted by Schleicher glints through, it is to be remembered that even Brugmann has not fully established his claim against the influence of the *Compendium*. Touching the most difficult problems in comparative grammar and the science of language, such as the "shifting of consonants," the origin and function of "ablant", the relation between physiological and psychological processes, the range of analogy, and the like, Professor March's grammar was one of the most original and suggestive treatises of its day. Its author had a prominent share in the friendly and co-operative philological controversies of that time (the gentle greatness of his spirit has always kept him aloof from those acrimonious quarrels which so many unquiet

philological souls have, apparently, found necessary to the defense of their scientific rights), and his book and special articles won for him the fame of one of the most philosophic and penetrating reasoners on facts of language. Before the discovery of Verner's Law, the *Anglo-Saxon Grammar* contained marvelous approximations to the rightful place of accent in grammar, and Professor March's article, already cited, "On Recent Discussions of Grimm's Law," published four years before Verner startled the philological world, is to be classed as one of the most significant forerunners of that event.

In 1885 Professor March, in his own way, styled himself "a junggrammatiker of a primaeval period." That is a note of pleasantry that we would not miss; but to speak accurately and with becoming recognition of his scientific career, we must declare that his work proves with special force and clearness the unbroken continuity that links together the decades of the history of science. With the true scientific temper that holds a man in his pure devotion to progress, he has calmly, yet ardently, kept pace with every step, welcoming the new with grateful remembrance of the old which has made possible the new.

But I must close abruptly. The names of Whitney, Child, March and Gildersleeve—greatest on the roll of American philologists—will embellish a page of our

national history. Our nation and the world will approve the honor we pay to-day to Professor March,—a master among men of science, and a pattern of true nobility of life, our revered teacher and our beloved friend,

“thro’ all this tract of years
Wearing the white flower of a blameless life.”



PROFESSOR MARCH'S RESPONSE.

‘ ‘ I WISH I could express my thanks for all the kindnesses of to-day. A college professor has a good position—for friends. New troops arrive each year to keep him always young; and when he reaches his jubilee he finds he has a wonderful unearned increment. Here are great men—Representatives, Senators, maybe a Governor, Mayors, Judges, great lawyers and doctors, heads of railroad corporations, manufacturers, inventors, discoverers, authors, teachers—all sorts of eminences. The Lafayette professor of forty years ago has also the unearned increment from the growth of the institution. The corporation grows, the professor grows with it. I find also surprising advance from having a department dealing with an opening field like the English language. One is also happy in an earnest pursuit of something useful to mankind. We look to the future. We like to help our *alma mater*. The scholar's foster mother by eminence is his mother tongue; and one has a peculiar delight in doing anything to improve it, to make our English more simple, symmetrical, convenient, beautiful. In youth new views are often forced upon us by others so rapidly and vigorously that we think each last one proves all the others false. It is delightful to find as one grows old that progress is not destruction, but building

up. The more we know, the more we enjoy simple truths, elementary knowledge. We see them in their environment. Each generation prizes higher than the last, Homer, Shakespeare, the Bible, the blessed record of God's providence and promises."

ALMA MATER.

BY WILLIAM HAYES WARD, D.D., LL.D.

I VERY much regret that it is impossible for President Gates to be here to-day to represent Amherst College, and express the pride and satisfaction of Professor March's Alma Mater in the honor which one of its most distinguished sons has done her during these fifty years since his graduation. But President Gates has been called to preside to-day over the meeting of one of our large benevolent societies, and he has deputed me to say for him what he could have said much better.

You, of Lafayette College, have the right in Professor March of immediate, present possession. We, of Amherst College, have the earlier right of his sonship and training. With us he developed his character and genius, and, if his health had allowed him to remain so far north, we should have enforced our claim to keep him as one of our own instructors. But when that might not be, we were glad that Lafayette had such an Amherst man to teach the best wisdom to her students.

I entered Amherst College eleven years after Professor March. In that time college tradition ordinarily forgets its heroes. But such was not the case with March. His name was remembered and still repeated, as that of the man who was the most remarkable scholar among many

fine scholars. He was remembered as the man whose scholarship was limited by no lesson bounds and no professional instruction, but whose studies and learning far transcended all the college curriculum. While the class was reading painfully—so the tradition went—one play of Aeschylus or Euripides, or one oration of Demosthenes—he would read them all, just for the pleasure of it. And equally extraordinary—so the tradition averred—was his literary knowledge and power. No such acquaintance with the masters of English literature, or no such strength and skill in writing had been known within the limits of tradition as were ascribed to him. We could not tell how much glamour and exaggeration there might be about all this, but the career of Professor March has now justified every story, and we can easily believe them all.

I suppose that Amherst College cannot properly claim to have made Professor March. A college takes the more or less plastic mind brought to it, and shapes it as well as it can. It can do much, but if the man turns out a genius, he brought the stuff of genius with him to college, and if he turns out a dolt, it is usually because the lump of clay was not big enough to fashion anything else. Socrates refused to accept any merit or blame for the after-life of his pupils. Indeed he was unwilling to call them disciples. From him they had heard good things, but whether the scholar turned out a Plato or an Alcibiades, a philosopher or a fool, belonged to the realm

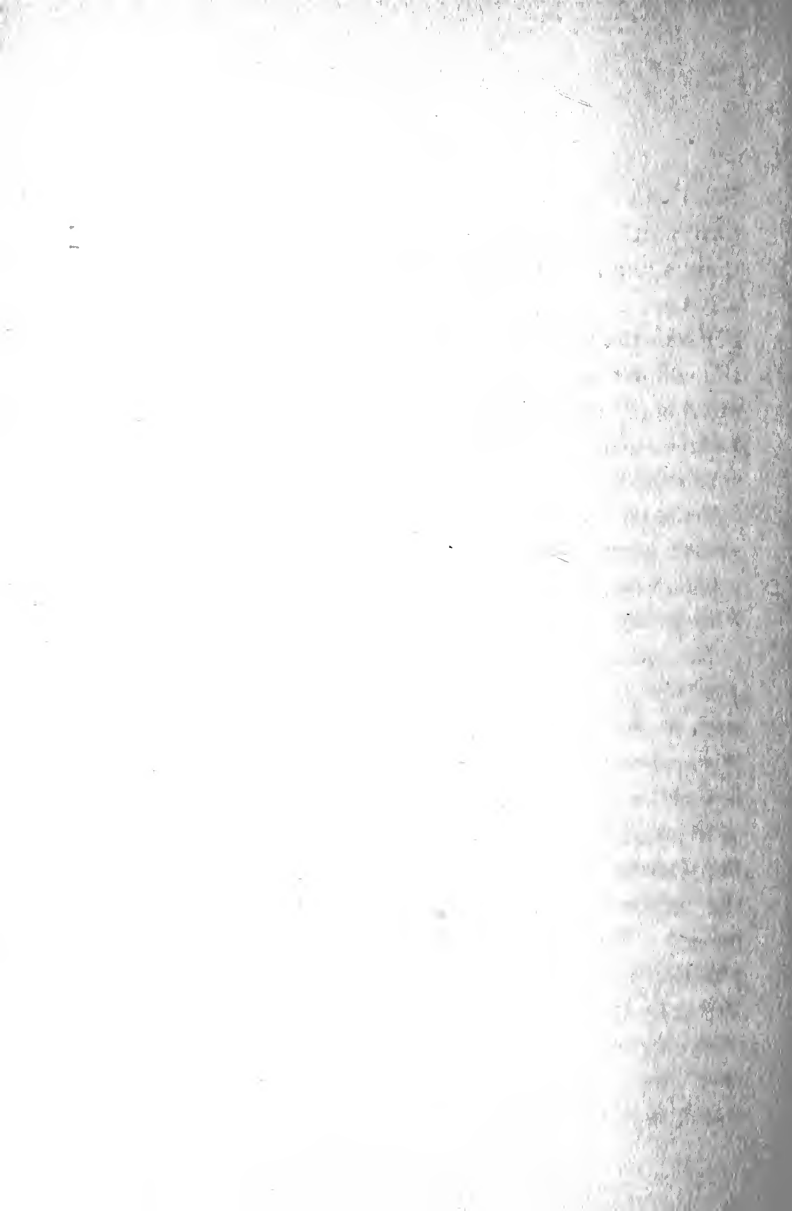
of a man's own imperial will, or his equally imperious native endowment. The youth with the best natural ability brings more than others to his teachers and learns more: and yet in his care the teacher can perhaps claim a smaller fraction in his development than in the care of others less prodigally endowed. I imagine that such a youth as Professor March was, while he learns more from his teachers, is yet more independent of them than are others. He needs no prodding, no encouragement from others to stimulate his ambition. The gadfly is within him, and right or wrong, he will keep his pace, it may be, as I doubt not it was with young March at Amherst, often far beyond any instruction he could have received from his teachers.

Nevertheless, in all the honor which has come to Professor March during these fifty years since his graduation Amherst claims her share. We have seen him fulfil the promise of his undergraduate success. We have seen him become one of the leaders of American scholarship. There are such leaders, a very few of them, that produce what we may call schools of followers. Such a man Harvard had in Agassiz and Childs. Such a man Yale had in Whitney. Such a man Lafayette is proud to have in March, who stood for many years by the side of Whitney, the two taking different fields in philology, but allowed brotherly distinction above all others. It has been the privilege of Professor March to do among us

here in America, for the English language and its allied tongues what Whitney did for Sanscrit. He has shown us that English has a great history, and that it must be studied historically, and the stream must be followed back to its Anglo-Saxon fountains. With all this dry linguistic detail he has not forgotten to maintain his mastery in the literary side of English studies, and no man has a keener sense of the beautiful and the good as well as of the scientifically true. That old breadth of culture which marked him in his boyhood studies has given him his strength ever since. We have thought that no field of study was foreign to him, just as philology and science were equally familiar to his brother Whitney.

Amherst College, which knew March young rejoices that he keeps a perennial youth. That is to be expected in a broad culture like his, where no part gets dwarfed or decrepit. He is a reformer—he cannot help it—and he wants reform in the very line of his special studies, in the writing of the English language. As representing the youth of the land Amherst College thanks him for what he is doing to save our youth from the useless toil of years in learning to read and spell the language. She thanks him for trying to lift that fearful burden from the necks of our children; and she thanks him equally for trying to give us a historical spelling, one that shall give the actual progressive history of our mother tongue.

She thanks him for the special work he has done in his own particular field of study and research; but she thanks him most for himself, for his simple, pure, scholarly Christian life. Amherst is proud to number among her sons the leading English scholar and philologist of the country, and I am glad to have the opportunity this afternoon, in behalf of that college, to unite with you of Lafayette, in doing him honor.



THE TEACHER OF PHILOSOPHY.

BY REV. JOHN FOX, D.D., '72.

CONSIDERING the lateness of the hour, the length of the program, and the fact that the Athletic event of the day is now upon us—in which as we have been told Dr. March is greatly interested—many of the audience may be disposed to cry out with Romeo in the play, “Hang up Philosophy.” Nevertheless I can not altogether forebear saying what ought to be said upon such a theme as the one assigned to me—“The Teacher of Philosophy.”

No man can be a teacher of philosophy unless he is a philosopher himself. Our teacher has shown himself such in the truest and broadest use of the word,—as one of the speakers said this morning, as a grammarian he is a philosopher. Nothing has been more characteristic of his treatment of all the subjects he has touched than the philosophical spirit in which he has handled even the lightest of them. This is the real secret of his power. “March’s Method of English Study,” is a philosophical method, and therefore the best method. But it is, I suppose, of his teaching philosophy in the narrower sense, as a metaphysician and psychologist that I am expected to speak. I have always thought that it required genius to be able to teach college students

metaphysics. To get them interested in English literature is not so difficult. The young collegian coming up the hill, after an evening with some fair dame in Easton and with her image in his eyes, might perhaps care for that which would enable him to compose a sonnet to his mistress' eyebrow, but when he is confronted with that popular primer of great philosophical doctrine (used when I was at college), Haven's Mental Philosophy, and remembers that he will have to recite next morning on the question of sense perception, or the nature of space, he too will be likely to say "Hang up Philosophy," and add the rest of the line, "unless philosophy can make a Juliet." It has been Professor March's distinction as a teacher of philosophy, that he has been able to show its beauty even to the beginner. Many a scholar sitting at his feet has learned to say with Milton—it is, I think, one of Dr. March's favorite quotations—

"How charming is divine philosophy,
Not harshed or crabbed as dull fools suppose
But musical as is Apollo's lute."

Such results as he has achieved in the class-room would be impossible to any but a great teacher. Since leaving college I have seen Dr. McCosh in his class-room, sat under the teachings of Dr. Chas. Hodge, and known familiarly his wonderful son, Dr. Archibald Hodge, besides others of the Princeton school and without abating at all the reverence I feel for them as teach-

ers, I have not lost the feeling I had when I left Dr. March, now more than twenty years ago, that he is the greatest teacher of philosophy known to me. Such results as he has achieved in the class-room would not be possible to any but a great master of high thinking, able to take and keep his place among the leaders of philosophical thought. We have all known his attainments in philology, where his fame is our delight and pride, but the very greatness of his achievements in such studies has to some extent eclipsed his reputation as a metaphysical philosopher, so that his distinction in the realm of philosophy is not known to many of his pupils. The list of articles and books of various kinds from his pen bearing upon the study of language, given by Dr. Bright, this morning, ought to be supplemented by the mention of two articles published in the Princeton Review in 1860. They were upon Sir William Hamilton's Theory of Perception; and his Philosophy of the Conditioned. I mentioned these articles some time ago to President Warfield, when I met him in New York, and from the answer he made it seemed as if he supposed the latter one (on the Philosophy of the Conditioned) to refer to some part of the Freshman class. When they are conditioned no doubt they do need all their philosophy. College presidents must nod sometimes, and no doubt Dr. Warfield was taking a mental census of the new-comers, as it was not long after matriculation. It

only shows that where a man's treasure is, there his heart will be also. These articles were published anonymously, and it illustrates Dr. March's method as a teacher that he once put them into my hands when I was a post-graduate student (studying much with him), and asked me to read them, and the next time we met, in his house, he drew out from me my comments and crude criticisms upon their meaning. Not at all suspecting their authorship, I said to him that they seemed strangely familiar somehow, and asked him if it were known at all who their author was ; you who know his ways will appreciate just how he looked (and just how I felt) as he said, " Why, I wrote them." It is impossible here to describe these charming disquisitions. It would be a most desirable outcome of to-day's exercises, if with Dr. March's consent, they could be reprinted, not only for philosophers to study, but for his pupils to read as evidences, new to most of them of his power of logical analysis, keen penetration, and lucid simplicity of philosophical diction, making the rough places of metaphysics plain and the crooked places straight with his strong Saxon style.

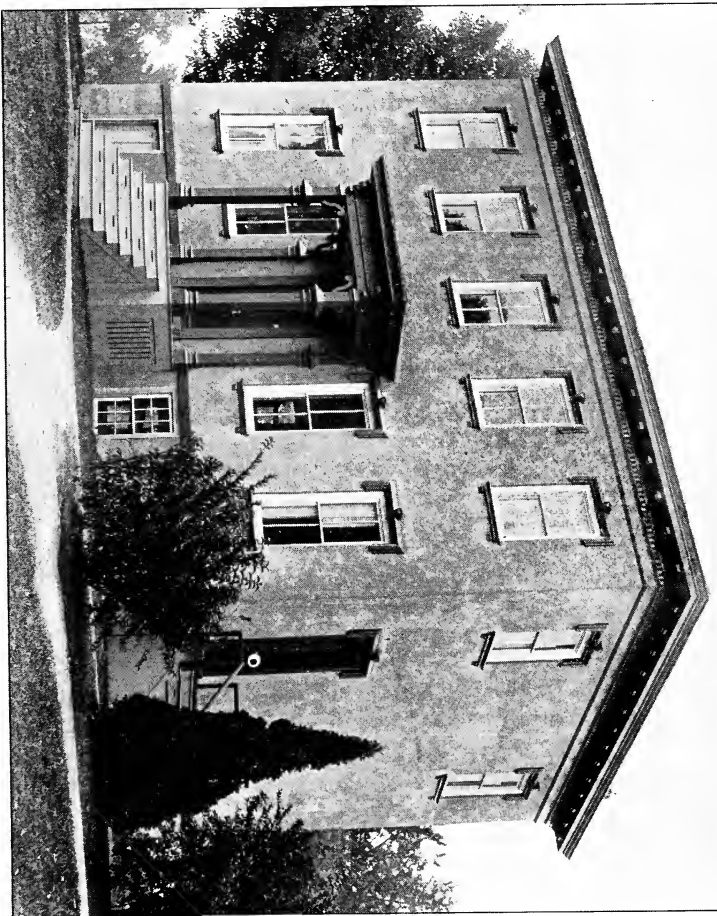
It will be gratifying to you, as it is to me, to know that their merit was immediately recognized on both sides of the Atlantic. Dr. Chas. Hodge, Dr. Archibald Hodge, their illustrious compeer and in some ways rival, Dr. Henry B. Smith, of the Union Seminary, spoke in high praise. Dr. McCosh, then of Belfast, soon after came

to this country on a visit and came to Easton to see their author and on his accepting the presidency of Princeton College sought (tho' happily in vain) to transfer him to that institution. Dean Mansell, the foremost scholar of the Hamilton School of Philosophy, recognized their power; and Cousin wrote from France asking the author to edit the American edition of his own philosophical works. It delights us to-day to know that two anonymous articles republished (tho' still anonymously) across the sea, were sufficient to admit this young teacher to the peerage of high philosophy, and to give him rank and standing ever since among the accredited masters.

The recital of these facts is enough to show us what most of us were probably unaware of at the time, that during our college days we were privileged to sit under the benign influence of a great philosophic genius, whose mind habitually roved in the track of great truths, and translated them in a style so simple that few of us suspected how great our privilege was. It is told of Beethoven that he continually kept before him on his table an inscription from some old temple in words like these, "I am the great unseen God; no mortal dare my veil uplift." No doubt those strange tones in his music that seem to breathe forth eternity and immensity, are due to the presence in his mind of such thoughts. When Dr. March teaches philosophy—in these articles for instance, and it was so in the class-room—there was some thing in his

treatment of its most abstruse problems which mysteriously suggested the background of all thought—the infinite, absolute, eternal God. Teaching philosophy, he taught theology also, with the touch of a master and the simplicity of a little child. “These regions of thought,” so he wrote me recently, “have been my cherisht ones even before my college days.”

Let me, before I sit down, read you a single paragraph from the articles of which I have spoken, for they give us a picture of the mental life of the man. “I often amuse myself in the twilight by travelling in perception from a bright star, to a fainter, then still farther to a fainter one, trying to make real each receding distance, till I feel as tho’ penetrating the depths of space, when suddenly my eye rests upon the landscape before my window—the far reaching vista, hill behind plain, fading away into indistinguishable mountain and cloud, where the river threads its way.” It is delightful to us who can not sit here at his feet and look at his well loved hills and rivers, to know that in the evening of his days—long may it still continue—his thoughts may return again and again to the same regions of thought which he preferred in youth, in happy contemplation still cherishing high thoughts. We, whom he taught to love truth for its own sake, will love her all the more for his sake who gave us our first glimpses of her everlasting beauty.



WEST COLLEGE.

The upper story contains Dr. March's office and recitation rooms.

DR. MARCH AS A PHILOLOGIST.

BY REV. S. G. BARNES, Ph.D., Litt.D., '73.

MR. PRESIDENT AND FRIENDS: A philologist is etymologically a lover of words, of language, of discourse. In one sense our subject to-day could not properly be thus described; if he had been born among the Indians, they never would have given him the name, "Man fond of Big Talk." When I received the program of this occasion, and imagined our modest Professor sitting from "morn to noon, from noon to dewey eve," and listening all the time to talk about himself, my heart failed me for him. How would he ever live through it? Surely if the spirit that entered the world seventy years ago could have had prevision of this day, it would have incontinently elected for its birthplace some other country, perhaps Ian Maclaren's Drumtochty, where they cultivate the austere wisdom of silence.

But there are compensations; there always are compensations. Mere, unmitigated admiration is very embarrassing to a modest man, as we all know. But this day's utterance goes much deeper than admiration; it is the expression of a warm and united affection. And that makes a great difference. The love of love is innate in every generous mind, and so must be strong in our philologist. Three score years and ten is a time when

“honor, love, obedience, troops of friends” may well have become a familiar environment. I fear, indeed, that to-day our Professor will feel much like saying with Hamlet, “Some thing too much of this”; he may even sympathize with the thirsty sailor who was dropped into the mouth of the Amazon to get his drink. But after it is all over, it will surely give him joy to remember these things.

To return to my text, a philologist is a lover of words, and we all of us soon learned that Professor March was an ardent and life-long lover of words. He taught us to recognize fully that words were in one sense the wise man’s counters, arbitrary signs of ideas, wholly secondary to the thought they expressed. The ability to say in half a dozen languages “How is your health to-day?” was never held up to us as representing any true or valuable education. But he and we were more interested in the other aspect of words, in which they are seen as having life and history. A word is a vocable, all of whose changes in sound are to be formulated under laws, and traced to causes in man’s nature and environment. It is the bearer of a meaning which has often changed greatly from age to age, every change revealing some characteristic of man’s mind, or some detail of his experience. A pupil of Prof. March, in consulting the dictionary, looks as naturally to the derivation of a word as to its present meaning; it is almost

automatic with him to notice whether the word is from the Anglo-Saxon, the Greek, or the Latin. And his knowledge that words have had a long and varied history frees him from the would-be despotism of the purist who is ignorant of everything but the literary present.

But man as society is much greater than as an individual, and words in connected speech are much more significant than as isolated entities. We came under the guidance of our teacher to recognize that speech has its anatomy, its physiology, and its evolution. We became skillful dissectors of sentences according to the diagrams of the "Parser and Analyser," able to put every word and phrase into its appropriate pigeon hole. We came to see in speech something that lived before our eyes, and to discover in it a marvelous variety and complexity of function. In the Anglo-Saxon grammar we found these various functions and relations arranged for us in categories that showed not only the order of the grammarian, but the insight of the psychologist. And so we gradually were made capable of tracing the history of our language, back through Anglo-Saxon and Gothic; we learned to hold friendly conference with Latin and Greek and Sanscrit as to their degree of relationship with us, and even strained our eyes to discern the vague forms moving in the twilight regions of the parent speech.

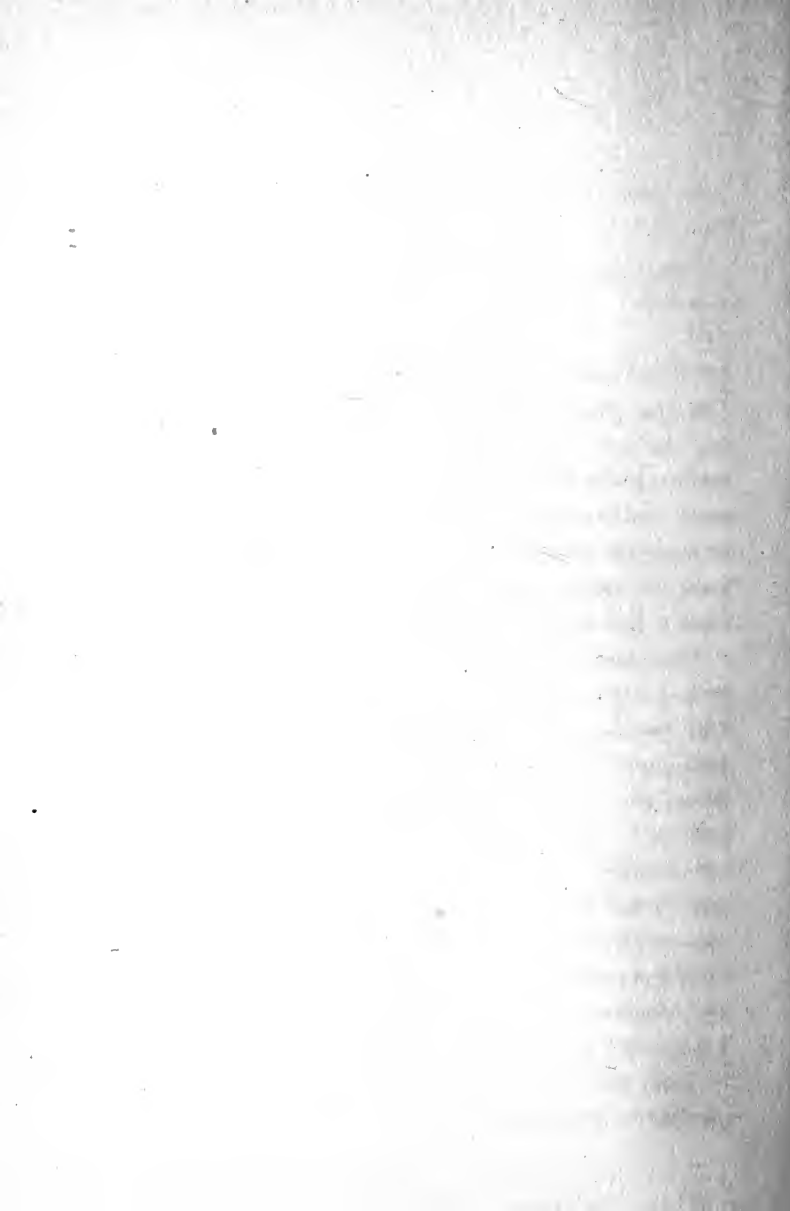
So there grew in us all, even the dullest of us, some

sense of the power and mystery of language, some appreciation of its subtle and wonderful life, incapable of full analysis, defying all attempts at adequate statement. We saw in it a mirror, in which was reflected all man's knowledge of himself and of the nature about him, the most important result of his past labors, the most important help in all his future achievement. "Our truest alma mater is our mother tongue." We came to see, also how this power of language is an essential part of man's highest power; how this ability of man to look at himself and to speak of himself, to draw all nature into his own experience and to give it names, is an essential part of that hold upon himself and his world, which makes it possible for him to know God. We could understand as never before why Jesus Christ is called "the Word," a mirror of both God and man, revealing to man what man is in God's plan, and what God is in all his relations to man.

Professor March has never volunteered many words about religion; he seldom led in chapel, and his teaching of the epistle to the Romans was our main opportunity to know his religious convictions. But none of us ever doubted that far above all his enthusiasms for language or philosophy, for art or science, was his loyalty to our divine Savior, a loyalty which words were feeble to express. But life could, and life has,—this life of forty blameless and devoted christian years among us.

And that is the deepest and sweetest note in the affectionate tribute his scholars bring him to-day.

Gen. Armstrong, when on the platform of the American Board, and speaking of his obligations to its president and his teacher, Dr. Hopkins, turning to him, said: "Whether we fight with bibles or with bayonets, you are always our honored leader." Many of Professor March's pupils have gone out to teach English, and have rejoiced to think of themselves as his intellectual sons. Many have gone out to preach the gospel, and have been no less sure of being in harmony with the supreme enthusiasms of his life. And whatever we have been called to do, whether to us the English language has been a field of instruction or a medium of the truth most needed by men, all of us have been glad to acknowledge our great and constant obligation to the man whom we honor as one of the greatest of philologists, and the philologist whom we loved as one of the truest of men.



DR. MARCH AS A SPELLING REFORMER.

BY REV. SAMUEL A. MARTIN, D.D., '77.

President of Wilson College.

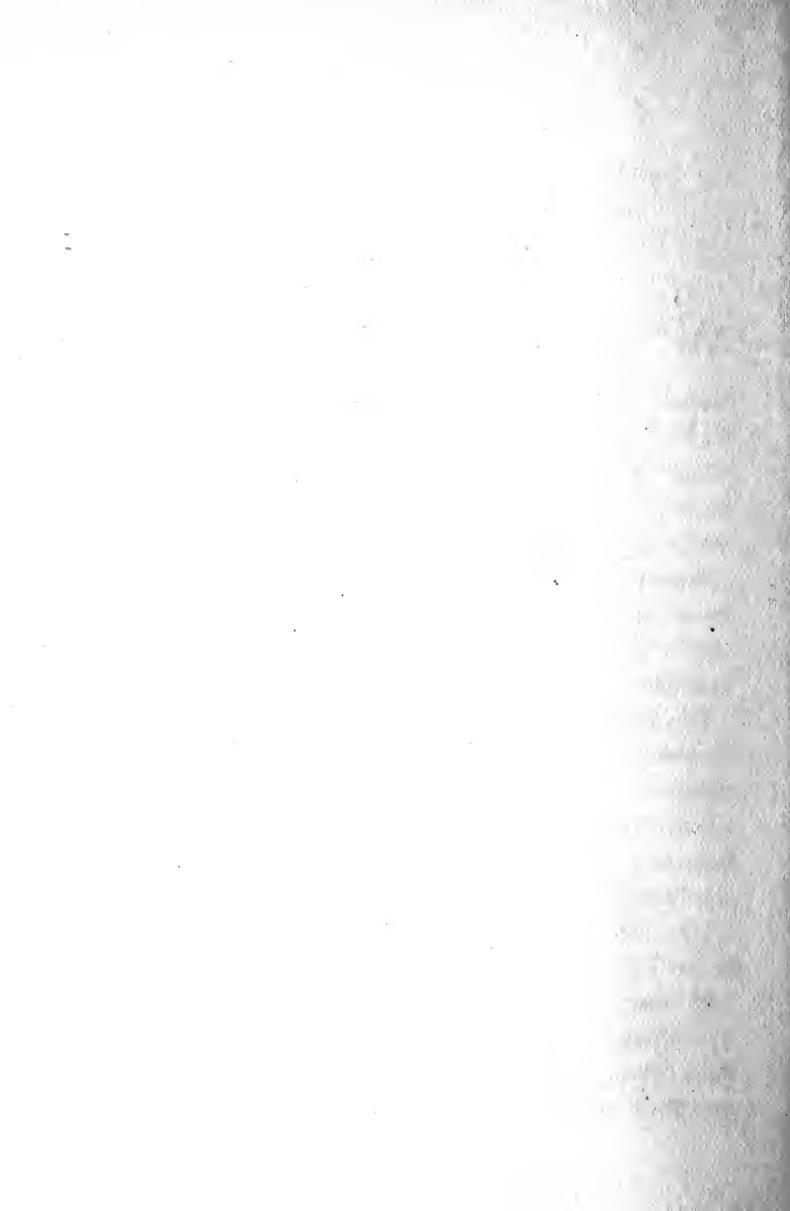
IF I had been consulted I would not have chosen this theme, not because I do not believe in reformed spelling, for I do, but because it is not yet in condition to make a good appearance in public. It is in a transition state, and transition states don't show up well. I believe in reformed spelling as I believe in clean linen, but the man who appears in public in a transition state as to his linen is apt to provoke unfavorable remark.

This scheme must be judged not by appearances but by great principles of truth and beauty. I believe in it, first, because it is scriptural, for example in its dealing with those troublesome words in *ei* or *ie*,—believe, receive, etc.—no man since the fall is quite sure where to put the *i*. Now what saith the Scriptures? "If thine *i* offend thee pluck it out," and spell with the *e* alone. Second: I believe in this scheme because it is approved by the enlightened conscience. Not long ago I had to review a sermon by a young brother who made frequent and vigorous mention of a place which he spelled h-e-l. I remarked that I had usually seen a double consonant in hell; and he profanely answered that he would be pleased to see them all there. Again I favor reformed

spelling because it "makes the unskilful" laugh without "making the judicious grieve," thus adding mirth to the somewhat funereal pages of the spelling book. You have doubtless all read the sad story of the bereaved husband who ordered placed upon his wife's tombstone the pious legend "Lord, she was thine." But the reformed stone-cutter omitted the final *e*—quite properly for the final *e* must go, and the ignorant unlearned read "Lord, she was thin." For these and even better reasons, I am most heartily in favor of this reform. I seriously hold that the impetus which Dr. March has given to this cause will, a few years hence, be regarded as one of his most valuable contributions to human progress. I have strong faith in the common sense of the English speaking peoples. In spite of the present football craze, the A. P. A. and Trilby, I still have faith to hope that the day is not far distant when the imbecility, absurdity, and monstrous tyranny of our conventional spelling will be no longer tolerated, when the spelling-book—that bane of our childhood, burden of our youth and bore of mankind—will be cast to the moles and bats; unknown, save to the shelves of museums, where it will have its proper place with the stone axe and arrow heads of flint and jasper, the relics of a rude and barbarous age.

Meanwhile let me say that I regard as greatest of our beloved professor's achievements in the line of spelling reform, the fact that he has compelled a conservative and

stubborn people to spell English with a big *E*. When we remember what was called study of English forty years ago, and see what it is to-day ; when we consider how much of this is due to him whom we bored in classroom, praise to-day, and love always, we are gratified to feel that here is an achievement great enough to satisfy an ambition vaster than any he allows to lodge in his great heart.



DR. MARCH AS A TEACHER.

BY REV. JAMES C. MACKENZIE, PH.D., '78.

WHO shall do for Dr. March what Dean Stanley did for Arnold, Ernst Renan for Bishop Dupanloup, Cotton Mather for Ezekiel Cheever, what Dimmock did for Francis Gardner? Surely in a paper of ten minutes no adequate estimate can be made of one who is felt to be one of the notable teachers of this country. But we may rejoice that a worthy study of Dr. March's work at Lafayette will enrich our pedagogical and biographical literature in the near future. Our present privilege is merely to suggest some thoughts that spring up almost unbidden.

One of his favorite authors, John Milton, in the tract on education, says that all true teachers are *natural*, *practical* and *noble*. In theology the cry is "back to Christ," and in education it is "back to nature." This demand is but another form of the insistence that men who would teach must have the natural gifts. If Carlyle be right, that the teacher is the modern priest, then he must be called and ordained, and the proof of his ministry must be sought in his sympathy with nature and her processes. We have not at hand the record of Dr. March's life and work at Swanzey, Leicester, Amherst, and Fredericksburg, but we are sure the boys and girls

whom he taught in these early years were profoundly impressed with his naturalness, practicableness, and nobleness. Certainly those of us who came under his influence here find it impossible to think of him without the possession of these Miltonic and altogether necessary qualities. If we should go on to question ourselves further, we would recall his great *simplicity*. I know of no writer whose style more perfectly reveals his character, simple, direct, noble—ineestimable virtues in a teacher. In my day a man read a paper on some philosophical subject assigned by Dr. March. The performance was diffuse and prolix, so that the Doctor asked the young man to state orally his ideas. Something in the old recitation-room over the treasurer's office, or something in the penetrating eye of the teacher compelled simplicity an ungarnished truth; so that the young man's oral statement won the encomium, "O! but why didn't you say just that in your paper." There was nothing of the "Jupiter tonans" of Dr. Taylor in Dr. March,—the "majesty throned afar," which one feels impelled to approach in a borrowed or unreal garb. He was so ingenuous, open-minded, and tolerant of early ignorance that nature's best was stirred in every pupil. What an encouragement it was to us in our first efforts at originality of any sort to be told that "there never was a pair of eyes made not worth looking through."

Any proper estimate of Dr. March's teaching will

make much of his profound and wide *scholarship*. In every recitation, at every lecture, it is a first requisite that the teacher be known as thoroughly furnished. A minister may maintain himself by the purity and spirituality of his life, as well as by, or independent of, mere intellectual endowments or power to fertilize other minds. But not so the teacher—the man who is to be revered as an intellectual father. It is probably rare, if not wholly exceptional, that in a faculty as famous as Lafayette's has been, one man should be so esteemed among his distinguished colleagues as Dr. March has been, for we recall with just pride such names as Junkin, McCarthy, Gross, the two Greens, McCay, Coffin, the two Porters, and Coleman, not to speak of others still with us. Surely among such men honors were not easy. It was a vast intellectual influence that at every recitation such a fountain of learning was accessible, no matter whether the exercise were one in politics, economics, philosophy, philology, literature, or the scriptures. Not that we were aware of the world's early and constant recognition as set forth by Professor Coffin in his long list of degrees, offices and publications; and suggested by the various titles of to-day's speeches and addresses. The best of it was, we were never surprised at any new honor that came from Europe or America, for we knew he richly deserved it. As to the range of his scholarship for teaching purposes, the younger Lafayette

men and the outside public are doubtless not fully informed. Lafayette boys of the fifties and sixties tell of his work in Latin and Greek, and so recently as the seventies he taught Political Economy, the Epistle to the Romans, Story on the Constitution of the United States, Blackstone's Commentaries, Mental Philosophy, besides the wide range of studies included under the head of English. And here we may gratefully and admiringly note that he equipped himself for this monumental work and carried it on with conspicuous fidelity and regularity notwithstanding the fact that no reputable insurance company would accept him as a risk. Though his pen was always busy with his specialty, a wide and sound reading in many other departments was carried on. In all this he is the best kind of example and influence to our teachers who are too prone to be narrow and barren. Every teacher trained by Dr. March must have been powerfully influenced by this characteristic of the man. No matter how long the hours, how large the schedule, we feel that breadth, depth and growth of scholarship are possible because Dr. March has shown them to be possible. Scholarship in our colleges is to suffer an irreparable injury when the present generation of younger men are well seated in the professorial chairs and are unhampered by the counsel and example of such teachers as Woolsey, Hopkins, Atwater and March. The colossal blunder that threatens

us is the idea that the average freshman and sophomore is forthwith to be made an "original investigator" and needs the "direction" of a specialist. We have not been quite brave enough in this country, but at Oxford and in Germany they have taken the census, and the world is told that 70 per cent. of even university students are idlers who need stated duties and constant drill under broadly furnished men having the imperative ideals of Christian citizenship before them, rather than the exceptional needs of the specialist. Those of us who are of the educational cult must bear in mind that we are to translate into society not *college life*, but *college men*. Something of this view of the matter must have prompted that confession of President Woolsey's: "Had I my life to begin over again, I would throw in my lot with one of the smaller colleges where I could have more influence in training mind and shaping character."

In these hurried considerations we have unintentionally anticipated a consideration of Dr. March's *pedagogical methods*. I may say at the outset that no teacher as richly equipped as Dr. March is can be content to lecture—"to lubricate every morsal of truth with professorial palaver,"—to use his own expression. A very king among teachers, he never to my knowledge delivered to a class a formal lecture. He once said: "Our students are made to write their own lectures." He knew that "life comes only from life," and so he sought contact

with the learner at as many points as possible. Hence he wanted to be free to run to his aid at every intellectual emergency. During these forty years of service his conduct of a recitation appears to have remained quite unchanged. The best text-book available is selected and each day a stated portion of it is assigned to be faithfully prepared by each man. At times, assuming a general familiarity with the lesson assigned, it is laid out in the class-room in longitudinal sections, as it were, for an orderly treatment in solid bars. But as a rule, the *seriatim* method is followed, and Ratich's pregnant dictum is ever regarded—" *Repetitio Mater Studiorum.*" Of course neither he nor the class is confined to the text-book. His pupils are gently compelled to read widely and write fully and often. Dr. March's own commentary upon every phase of the subject is so luminous, scholarly, original that the healthy man did not need to be told to take notes; but such notes were not in modern parlance a "syllabus" to be bought from a professional note-taker or crammed into an inert brain at the end of a semester. They were the profound readings and the fertilizing thoughts of a personal friend whose bodily presence, tones of voice, and twinkle of eye helped to make the subject under consideration an integral part of the learner's intellectual life.

Of course I realize that the great increase of numbers

at our larger colleges and universities precludes largely the recitation method of work. But this cannot justify the lecture method as it is now used in our colleges. It serves only to challenge any increase of students without a corresponding increase of teachers. The greatest Teacher chose only twelve pupils. Mr. Garfield's idea of a college was not far wrong. It is better like March and Hopkins, to lead by the hand a few men to the tree of life than like a sign board to point a multitude to the woods of knowledge. The fatal heresy is in forgetting that the instructor is always of more worth than his instruction.

It is germane to a consideration of such methods as those of Dr. March's to state what must be quite familiar to many here that our colleges are apparently losing their hold upon the earnest brain workers of the country, although they are attracting the wealthy and idle classes in larger numbers. The United States Commissioner of Education tells us that of students of theology only 22 per cent., of students of law only 21.7 per cent., and of medicine only 10 per cent. have the bachelor's degree in arts or sciences. In view of such facts it is surely our business to make a collegiate career more attractive and more necessary, not only to thoughtful young men, but also in particular to the public. Now I believe profoundly that the lecture system, displacing as it is the recitation system, of work in our colleges, is failing to

achieve the results which have exalted such men and their instruction as Arnold, Hopkins, Seeley, Wayland, Woolsey, Atwater, Hodge and March. Who shall say how much laboratory methods with all their delightful personal contact of teacher and pupil in science teaching have had to do with the growing popularity of scientific courses? The lecturer who keeps his pupils at arm's length and sterilizes talent and industry, "successfully vaccinates his pupils against any serious love of learning, imparting only a chicken-pox form of the thing." And we must bear in mind that educational methods as well as reforms work from above down, from our colleges to our schools. Often in my experience I have had to discourage the flights of a would-be lecturer in the school-room where the methods of Orbilius and Busby were far more needed than a "syllabus of the treatment." Every college-bred man must have felt something more than anger a few years ago when the National Educational Association voted to exclude all college professors from the direction of that great organization.

Although I have not stuck very closely to Milton's qualities, I must not close without speaking of the third, nobleness. Dr. Youngman used to say that *καλλὸς κα'γαθός* meant Christian gentleman. But the homely English of Milton suits our sense of things a trifle better. Dr. March is noble; one of God's and nature's

noblemen, and this fact lies at the bottom of all our affection and reverence for him as a teacher. A great school is only a great person, and for a hundred years the American colleges have been great and good because of the presence in them of great and good men. The noble teacher is for the pupil the priest standing between the present and the past, the living and the dead ; he is "the lens through which truth pours itself into young souls;" the window through which young eyes look out on human life. Such a man in school or college—and thrice blessed is the institution that has him—helps his pupils to "break the shell and snap the cords and set free" whatever he possesses of nobleness.

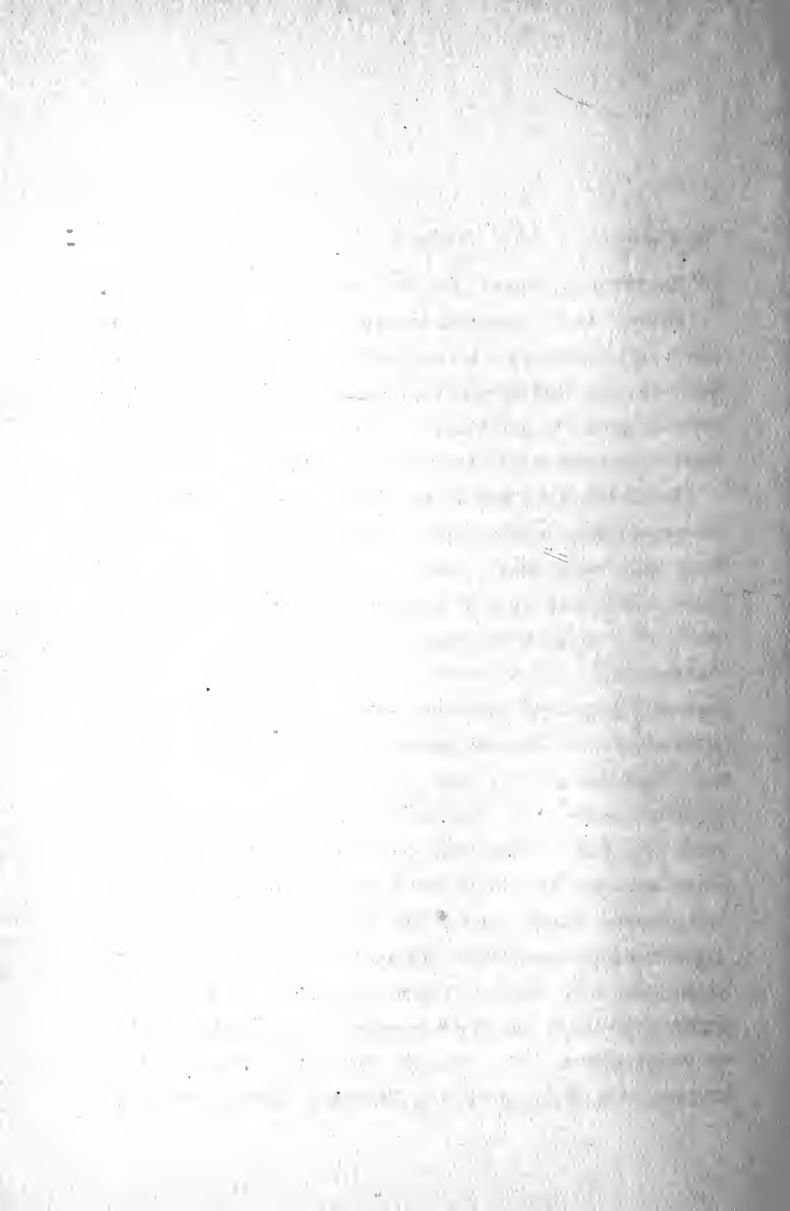
Speaking of those personal traits which are so powerful in a teacher, I should say, Dr. March is one of the frankest men and yet one of the most reserved. When it was best, he was the most patient of mortals, but we can all recall his impatience with inexcusable ignorance. He is one of those earnest men whose deepest beliefs nobody knows—at one moment a sentimentalist, at the next a cynic. Who can forget his banishing out-of-the-window glance? And yet how hearty, how exuberant his sense of humor !

No man is great till he has suffered, and no teacher is great till he has sacrificed in some way to do his work. It is proper here only to hint at the sacrifices which a few men have made for this

dear college,—Junkin, Cattell, Coleman, Coffin, Porter and March. Dr. March's sacrifices extend over a long period and have been borne in the face of the most alluring opportunities elsewhere. I think this has been an element, a large factor in the splendid success he has won. And another factor should be mentioned for the help—or shall I say the warning?—of teachers and professors. Dr. March has been a royal, a helpful colleague in this faculty. Lafayette has not with all her prayer and piety escaped some faculty dissensions. But every administration, whatever its character, has found Dr. March cooperative, loyal, unselfish; and this quality of collegueship has included what is probably the severest test—attendance upon morning prayers, until advancing years justified some exemption.

And now following the example of another pupil of a great master—Thomas Hughes—I prefer to leave Dr. March at our Chapel door—I trust a fitting close to this imperfect sketch. But this final picture shall be of his own drawing because it unconsciously reveals so much of his own beautiful, noble soul, and his conception of the best college ideals. Speaking of Chapel attendance, on one occasion, he said: "Compulsory attendance on prayers and preaching is a special object of attack. But it is almost a misnomer to call the college discipline compulsion. It is nothing like so strong as the obligations of professional life, or the tyranny of fashion, or

social habits, or home influence. A college student is about the freest man there is. It is certainly a pleasant sight to see our college now, bathed and breakfasted and ready for recitations, gathering at morning prayers. Our beautiful hill, bright in the early sun, the valley lying in rosy mist with the rivers glinting through, the great mountains looking on as though they liked the looks, the white smokes curling upward from hearths of homes that may be temples, the spired fingers of the churches pointing heavenward, the college campus with its hundred paths, all leading to the college chapel, the hundreds of young men rejoicing in the morning and in nature around them, which is in itself a liberal education, and gathering to offer a morning tribute of thanks and praise to the Giver of all good and ask Him for stout hearts and clear heads for the labors of the day and for the scholar's blessing, the pure heart that shall see God—is a sight worth seeing. It is impossible to believe that it can be a burden to any. I have seen many generations of college students grow up and pass through life and am fully satisfied that the habit of attendance on religious exercises in colleges has been a most powerful influence for good. I believe it still, I trust it still. After all the proper work of college is to make Christian men of sound culture. It is not so much to develop genius; genius in the teens is either omniverous or stupid, and either way considers professors a bore. It is to prepare our youth to discharge the duties of good citizens."



ADDRESS OF REV. JOHN R. DAVIES, D.D., OF '81.

[T is always pleasant for the student to visit his Alma

Mater, but especially so upon such a day as this when all nature is radiant with the glory of God and when strong and loving hands are laying wreath after wreath upon the brow of him who is known upon both sides of the sea as the foremost of Anglo-Saxon scholars.

The theme assigned to me demands that I speak from the standpoint of the student, and therefore I must go back into other days and call from the past facts and faces which for some of us have long since faded out of our lives—once more we are just from home with father's counsel still fresh in mind and the impress of mother's kiss still lingering upon the cheek. Again the campus is touched with the autumn gray, or laden with the winter's benediction, or green with the promise of coming summer—once more the bell in yonder tower is sending forth its swift messengers to knock at every student's door, and again in reply the boys are passing across the campus and hastening up the stairs which lead to that unpretentious class-room whose activities have so deeply impressed the English speaking world. As the boys enter there is all the boisterousness so characteristic of under-graduate life, but by the time the seats are reached this gives place to a subdued manner, to a lov-

ing reverence which grew through all our college days, and which the ministry of the passing years has only deepened. And what was it that so drew the student to Dr. March? There was rare intellectual power. No matter what the subject—is the class journeying with Chaucer's pilgrims to Canterbury, or studying the wonderful creations of Shakespeare, or searching the treasure fields of Bacon, or following the logic of St. Paul in his masterful letter to the Romans—no matter what the subject the student saw at a glance in its unfolding the hand of one who could well be called Master, and who, like Milton, had not come to his work until he was fit. In a very suggestive passage in Bunyan's immortal work the Pilgrim is placed under the care of one called the Interpreter, who makes clear some of the deepest mysteries of revelation. To the student Dr. March was the interpreter pouring the sunlight of his genius upon many a difficult subject which, under such treatment, was divested of its obscurities as the mountain peaks are unveiled when the morning vapors are dispelled by the touch of the rising sun. Thomas Aquinas, because of his dullness as a scholar, was known as the Dumb Ox, but the patience of a sympathetic teacher made of him the Doctor Angelicus of the Medieval Church. And while in Dr. March's class-room there always lay in rest a lance of the sharpest criticism for the prodigal who was wasting his opportunities, there was always the

kindest word for the student who, slow to grasp, was plodding his way from day to day and toiling late in the night to prepare for the tasks of the morrow.

Said St. Francis of Assisi to a young monk, "Let us go down into the town and preach." And so they started, traversed street after street, and returned to the Monastery without one word being spoken, Then said the monk, "Father, when shall we begin to preach?" St. Francis replied, "My child, we have been preaching by our example." I do not presume that Dr. March ever thought so, but each Sabbath morning as he left this lovely hill to go down into the town and take his place in the Lord's House, that to the thoughtful undergraduate was the best sermon of the Holy Day, and for numbers of students, grappling with the specious claims of modern skepticism, the christian character of Dr. March has been an anchor to the soul amid the storm, and one of the greatest evidences for the reality of a divine revelation.

Many of you will recall how Tom Brown came back to Rugby after the death of Dr. Arnold and making his way to the chapel amid the dim religious light of the dying day mourned for the great teacher who had left so deep an impress upon his intellectual and religious life. In after days, when forms now erect will be bent with age, when locks now like the raven's wing for blackness will be silvered by the touch of time, many a

Tom Brown will come back to this hill, and after revisiting scenes associated with some of life's deepest currents, will make his way to yonder class-room and sitting in the old familiar seat will call from the past the class long since dismissed, while in the empty chair memory places the beloved teacher whom to-day we so gladly honor.

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DEDICATIONS.

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"Dedicated to PROFESSOR F. A. MARCH" etc., "and FREDERICK J. FURNIVALL Esq., etc.

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"TO FRANCIS A. MARCH," etc., "respectfully dedicated as a token of the author's admiration not only for his distinguished labors in linguistic science, but also for his eminent services in the cause of spelling reform."

ANGLO-SAXON TEXT-BOOKS.

NOTICES.

We heartily join with the author of this volume in giving "thanks to the Trustees and Faculty of Lafayette College, who were the first to unite in one professorship the study of the English Language and Comparative Philology, and who have set apart time for these studies, and funds for the necessary apparatus to pursue them." This work and the author's admirable essay on the "Method of Philological Study of the English Language" are abundant evidence of the ability and industry with which Mr. March has performed the duties of his professorship.---*New York Times*, Nov. 20, 1870.

We may point to it with pride as a credit to American Philology. There is no part of it, from the Introduction to the Indexes, which does not bear witness both of profound and penetrating research and of indefatigable industry. The reader is a worthy companion-book to the grammar. PROF. W. D. WHITNEY in the *North American Review*, April, 1871.

I suppose Professor March, whose grammar is the only scientific grammar of any extent, must have some good scholars.

PROF. F. J. CHILD,
Of *Harvard University*, to the U. S. Bureau of
Education, Dec. 8, 1875.

The advance Mr. March has made on his English predeces-

sors is especially shown in the thorough way in which the phonetic laws are treated. The syntax is perhaps the most original and at the same time the most valuable part of Mr. March's work. The book can be unhesitatingly recommended to all English readers, who wish to acquire a sound and intelligent knowledge of Anglo-Saxon.

HENRY SWEET,

In the *Academy*, (London) Oct. 22, 1870.

It is not too much to say that the man who shall henceforth undertake any work upon the English tongue, without having always before him the grammatical works of Dr. Morris and Dr. March, must be the greatest of fools.

T. L. KINGTON OLIPHANT,

Of Balliol College, Oxford, in the preface of his work on
The Sources of Standard English, London, 1873.

Dr. March's interesting "Method of Philological study of the English Language" is well worth the attention of teachers. He has just published an "Anglo-Saxon Grammar," which appears to be far superior to any other that has yet appeared.---*The British Quarterly Review*, Oct., 1870.

In the department of grammar, it is pleasant to think that we at last have a book in English which is really up to the mark of modern philology---the *Anglo-Saxon Grammar* of Professor March. The merits of Professor March's grammar are too well known to require any further statement; we can only say that the work is a credit to American philology, and ought to be in the hands of every student of English.

Transactions of the *Philological Society*, (London). The annual address for 1874, of the President,

A. J. ELLIS, ESQ.

America has possessed and still possesses, some excellent scholars, whom every one of these German and French *savants* would be proud to acknowledge as his peers. * * * * Professor March's Anglo-Saxon Grammar has been praised by everybody.

PROF. F. MAX MÜLLER,

In his *Chips from a German Workshop*, Vol. IV, p. 431.

Two admirable works---“An Anglo-Saxon Grammar” and “Anglo-Saxon Reader,” by Professor March, of Lafayette College---show that the studies of a philological character carried on at a comparatively small American institution are not surpassed in thoroughness by those we are accustomed to associate with the German Universities. * * * Professor March has produced an invaluable work for the comparative philologist.---*The Athenaeum*, (London), Jan. 7, 1871, (second notice).

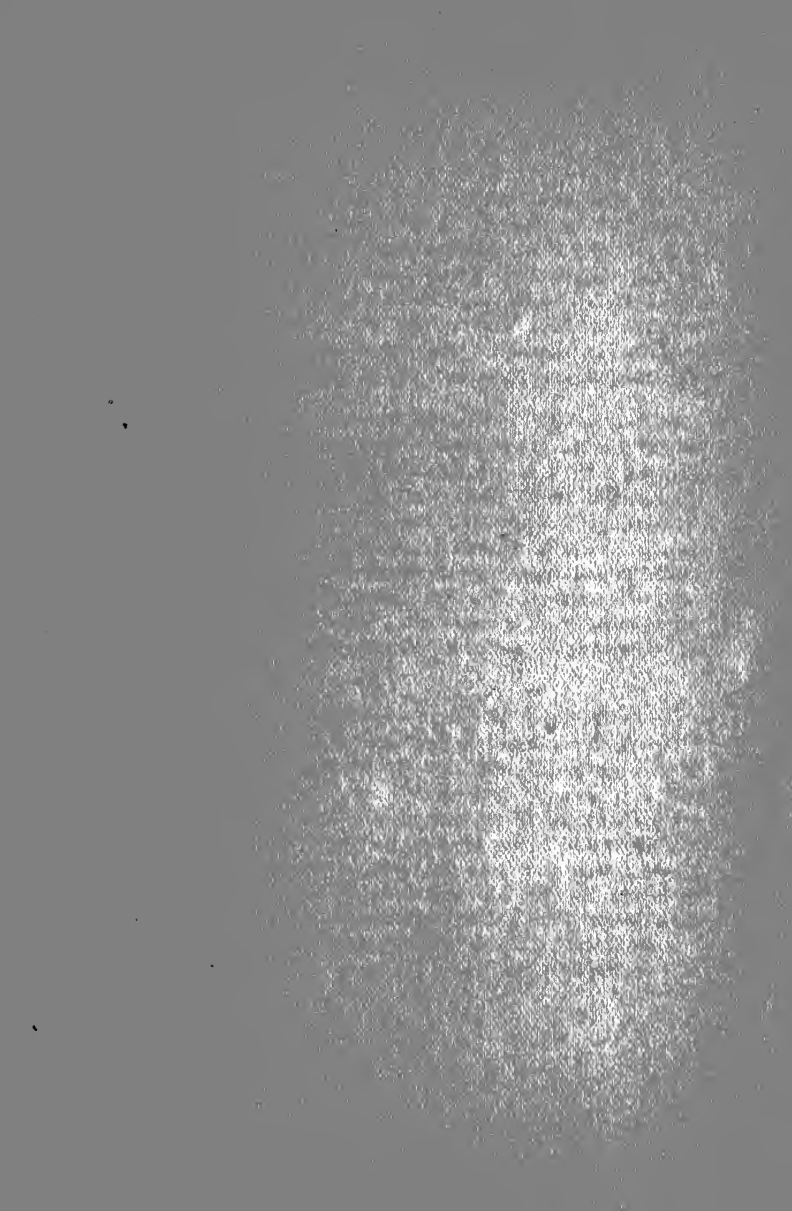
In England hat in neuester Zeit ein junger Gelehrter, Henry Sweet, viel Beachtenswerthes für die angelsächsischen Dialekte gegeben. In America betreibt man das Studium des Angelsächsischen recht eifrig, und eine Frucht dieses Fleisses ist vorliegende Grammatik. March beschränkt sich darin nicht nur auf das Angelsächsische, sondern geht auf die verwandten Dialekte und sogar bis zum Sanskrit zurück. Am wohl gelungensten ist entschieden der dritte Theil, welcher die noch so wenig behandelte Syntax zum Gegenstande hat. Hier bringt March viel neues und alles ist recht übersichtlich dargestellt.

RICHARD WÜLCKER,

In Zeitschrift für Deutsche Philologie. Halle, 1873, 5, 2.

Der Verfasser des vorliegenden Buches geht in dankenswerther Weise über das pädagogische Ziel hinaus, indem er weitreichende und von grosser Belesenheit in angelsächsischen Quellen gestützte eigene Forschungen in der Laut- und Formenlehre, vornehmlich aber in der Syntax, vorträgt. So fördert er über das blosse Zusammenfassen der bisher gewonnenen Resultate auch an seinem Theile die tiefere Kenntniss der angelsächsischen und der allgemein deutschen Grammatik. MORITZ HEYNE,

In Kuhn's Zeitschrift für vergleichende Sprachforschung.
Berlin, 1872, 1, 1.



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